

Beck

WONDERFUL
PRODIGIES
OF
Judgment and Mercy, &c.

WONDERFUL
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Discovered in above 300
MEMORABLE HISTORIES.



Devils of several Shapes, in a Nobleman's-House
Germany. p. 19.

WONDERFUL PRODIGIES

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Judgment and Mercy,

Discovered in near

Three Hundred Memorable HISTORIES:

CONTAINING

- I. Dreadful Judgments upon Atheists, perjur'd Persons, Blasphemers, Swearers, Cursers and Scoffers.
- II. The miserable Ends of divers Magicians, Witches, Conjurers, &c. with several Strange Apparitions.
- III. Remarkable Presages of approaching Death, and of Appeals to Divine Justice.
- IV. The wicked Lives, and woful Deaths of wretched Popes, Apostates, and desperate Persecutors.
- V. Fearful Judgments upon cruel Tyrants, Murderers, &c. with the whole discovery of Murders.
- VI. Admirable Deliverances from Imminent Dangers, and Deplorable Distresses at Sea and Land.
- VII. Divine Goodness to Penitents: With the dying Thoughts of several Famous Men concerning a Future State after this Life.

*Collected from Antient and Modern Authors. And
Illustrated with Pictures.*

By ROBERT BURTON.

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TO THE
READER.

THIS small Tract cannot be thought unse-
sonable in this Age, wherein Atheism and
Impiety so much abound. And as the Holy
Scriptures do sufficiently discover the wonder-
ful Judgments of the Almighty upon profane
and impenitent Sinners in former Ages, so the
Divine Justice hath not left it self without Wit-
ness in all times since, of the like severe Veng-
eance against them: And since Examples common-
ly prevail more than Precepts, this little Collec-
tion may by the Blessing of Heaven, prevail
upon some profligate Offenders to forsake their
evil ways, lest they themselves be likewise made
Monuments of God's Wrath and Displeasure.
And as the Judgments, so likewise the Mercies
and Goodness of God hath appeared towards those
that put their trust in him, or have returned to
him by serious and hearty Repentance; of which
we have abundant instances both in Scripture
and History; and whereof I have likewise tran-
scribed some few out of approved Historians,
whose Names are added to the Relations, there-
by to obtain Credit with the Reader, who may
here find, in a small Manual, and for a small
Price, what has been dispersed in several large
Volumes; and so I hope will not be unacceptable
to the World: Which is the desire and wish
of

ROBERT BURTON.

C H A P. I.

Dreadful Judgments upon Atheists, Scoffers, Blasphemers, Swearers, Cursers, and Perjured Persons, in several terrible Examples.

WE scarcely read of any People so barbarous, who by the Instinct of Nature have not believed a Deity; and the denying thereof was detestable, absurd, and contrary to human Reason among the antient Heathen, who reckoned it horrible Blasphemy. The *Athenians* banished *Protagoras* and burnt his Books, for seeming to doubt of a Deity. *Diagoras*, surnamed the Atheist, being accused, fled for fear of Punishment; so they proclaimed, that whoever kill'd him should have a Talent of Silver, in value 600 Crowns. How much then is the State of Christendom to be lamented, which is generally infected with this contagious Pestilence? And how many impudent Atheists are there, who deny the Providence of God, and the Immortality of the Soul? I think there is no Life to come, and so live like Swine and brute Beasts, wallowing in Lust and Sensuality. But let such mad and brutish Wretches know, that they shall be convinced of their Folly when it is too late: And they may find by the following Instances, which are of undoubted certainty, that Divine Justice doth sometimes execute severe Judgments on such in this World, and makes them Monuments of Vengeance for deterring others, that they may hear and fear, and do no more so wickedly.

5 Dreadful Judgments upon Atheists,

I. A Blasphemous Wretch drinking at an Inn, asked his Companions, *Whether they thought Man was possessed with a Soul or no?* Some replied, *The Souls of Men were immortal, and that some after their release from the Body lived in Heaven, and others were condemned to Hell, as we are taught by the Prophets and Apostles:* He swore, *He did not believe the Soul did survive the Body, but that Heaven and Hell were meer Fables, invented by the Priests to get Money;* and for his part, *he would sell his Soul to any who would buy it.* One of his Companions took up the Cup, and said, *Sell me thy Soul for this Cup of Wine,* which he consented to, and drunk it off. Now the Devil was there in the shape of a Man, who bought it again of the other Man at the same Price, and peremptorily demanded his Soul, the whole Company affirming it was fit, since he bought it, not knowing who it was that asked it: So on a sudden this infernal Merchant laid hold on this wretched Soul-seller, and carried him into the Air before them all, and he was never seen more. *Discipul. de Sem. Serm. 132.*

II. Some Years since, *Merlin a Scholar* brought up in *Cambridge*, a scurrilous Poet and Play-maker, giving the Reins to his Wit and Fancy, denied God and *Jesus Christ*, blasphemed the Trinity, and writ Books affirming our Saviour to be a Deceiver, *Moses* a Sadducee of the People, the Holy Scriptures to be vain and idle Stories, and all Religion a Politick Cheat and Device; but Heaven by an eminent Judgment, stopt the Mouth of this Blasphemer; for as he intended to have stabbed a Person, whom he had Malice against, the other avoided the stroke, and catching hold of his Wrist, he stabbed his own Dagger into his own Head, which wounded him so terribly, that he died soon after, cursing and Blaspheming to the last Gasp, his last breath passing out of his Body with an horrid Oath, to the terror of all that beheld him: And herein did divine Justice appear, that his own hand that writ those blasphemies

perjured Persons, Blasphemers, &c. 7

phemies, was made an Instrument to punish that Head and Brain, which had wickedly devised them. *Beard's Theatre.*

III. In 1527. A young *Italian*, esteemed brave and valiant in Arms, was to fight with another young Man called *Forchebene*; they went with a great Company without the Port St. Gall. Being come hither, a Friend to the former said, *God give you the Victory*; the proud young Man answered, *How shall he chuse but give it me*: They came to use their Weapons, and after many Blows, *Forchebene* being the Instrument of God, gave him a Thrust in the Mouth, that fastning his Tongue to the Pole of his Neck, where the Sword went through above the length of a Span, he fell down dead, the Sword remaining in his Mouth. So that the Tongue which had so grievously offended, might endure punishment for so horrible a Sin. *L. Remis confid. cap. 59.*

IV. A Gentleman in *Berkshire*, of a great Estate, was an open contemner of Religion, a protest Atheist, and a scorner of the Word and Sacraments; so that being Witness to the Baptizing of a Child, he would have it named *Beelzebub*. He was given to all Debauchery, keeping several Strumpets in his House, without shame; and so accustomed to swearing, that he could scarce speak without an Oath. This miserable Man (or rather Brute) continued long in this damnable course of Life: but at last divine Vengeance found him out, for going a Hunting with one of his Companions, as they were discoursing of divers idle stories, he fell on the Crupper of his Horse backward, and was taken off stark dead, with his Tongue hanging out of his Mouth, and became a terrible Example of God's Justice against wicked Atheists. *Beard's Theatre.*

V. *Cluverius* gives an Account, That in 1632, there lived in *Muscovy*, a Nobleman, by Office a gatherer of Taxes, by name *Albertus Peroscius*; who when poor Men could not presently pay, used to constrain their

3 Dreadful Judgments upon Atheists,

Cattle, and drive them to his own home. Now this Nobleman being from home, lost all his unjust gains in one Night, for all his Cattle, both those he had taken by Violence, and what he had bought with his



Money suddenly died: This wretched Man coming home, was told by his Wife and Servants of this fearful Judgment of God, whereat he began to rave, and taking his Musket, shot it up against Heaven, breaking out into these blasphemous Speeches, *Let him that killed my Cattle devour them; if thou wouldest not let me eat them, eat them thy self.* Upon these furious barkings against God, there fell some drops of Blood, and this wicked Man was turned into a black Dog, and howling ran to the dead Cattle, and began to feed upon them, and for ought I know (saith mine Author who wrote this story presently after) is yet feeding on them. His Wife great with Child, being terrified with the strangeness of God's Judgments, shortly after died. *Clark's Exam. I part.*

Perjured Persons, Blasphemers, &c. 9

VI. *Simon Churmay*, in 1201, having subtilly and accutely disputed about the Trinity, his Friends persuaded him to put it into Writing, that so the Memorial of such excellent things might not be lost, but he proudly brake forth into this Atheistical speech, *O Jesule, O Jesule, &c.* *O little Jesus, O little Jesus*, how much have I confirmed and advanced thy Law in this Question? But if I had a Mind to deal crosly, I know how with stronger Reasons and Arguments to weaken and disprove the same: Which was no sooner spoken, but he was struck dumb, and became an Ideot, and a Mocking-stock to all that saw him. *Mat. Paris.*

VII. One *Michael*, a blasphemous Jew, as he was banqueting with his Companions, fell to blaspheming Christ and his Mother, boasting, That he had gotten the Victory over the Christians God; but as he went down stairs out of the Room, he fell and brake his Neck. *Fincelius.* — *Pirieres* who writ a blasphemous Book, openly mocking at God and all Religion, fell into desperate despair, and though strict watch was kept about him, yet he killed himself. *Theat. Hist.*

In 1502, *Hermanus Bifwick*, a Grand Atheist, and a notable Instrument of the Devil, affirmed, That the World never had a Beginning, as foolish Moses dreamed; and that there were neither Angels, nor Devils, nor Hell, nor future Life; but that the Souls of Men perished with their Bodies, and that *Jesus Christ* was a Sadducer of the People, and that the Faith of Christians and the Holy Scriptures were meer vanity. These Opinions full of Atheism he was so hardned in, that he avouched them to the Death, and was with his Books burnt in Holland. *Theat. Hist.*

VIII. A rich Man at *Halberstadt* in *Germany*, abounding in worldly happiness, gave up his whole Soul in delighting therein, so that he had no sense of Heaven or Religion; yea, he Atheistically said, That if he might lead such a Life continually upon Earth, he would not envy those that enjoyed Heaven, nor desire to exchange

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his Condition with them: But it pleased God to cut him off by Death, and so the pleasures which he doated on, came to an end; after his death there was seen such Diabolical Apparitions in his House, that no Man durst inhabit it: For every day there appeared the Form of this Epicure, sitting with a great many Guests, drinking, carousing and making good Cheer, the Table being furnished seemingly with all manner of Delicacies, and attended on by Fidlers, Trumpeters, &c. so that whatever he delighted in, while he was alive, was there daily to be seen, God permitting Satan to deceive Men's sight by such appearances, to deter them from living in such a Course of Impiety. *Theat. Hist.*

IX. *Martiques*, Governor of Britany in France, in the War against the Protestants, persuaded them to yield to the King, since their strong God had now forsaken them, and scoffingly said, *It was time for them to sing, Help us now O Lord, for it is time*; but he soon found their strong God was able to defend them, and to confound the proud; he himself being slain in the Siege. *Act. and Mon. Libanus* a Sophistical Atheist being at Antioch, demanded blasphemously of a Religious Man, *What the Carpenter's Son did, and how he employed himself?* Who by Divine Spirit replied, *The Creator of the World, whom thou disdainfully callest the Carpenter's Son is making a Coffin for thee, to carry thee to thy Grave*: The Sophister laughing went away, but in a few days after died, and was buried in a Coffin according to the Prophecy of that Holy Man. *Beard's Theatre.*

X. Neither hath Divine Vengeance left it self without Witness against Cursets, who denying God, give themselves to the Devil; as appears by these dreadful Examples. A Soldier travelling through Murcia in Almaign, finding himself not well, went to an Inn, and delivered to his Landlady a Sum of Money: Being recovered, he demanded his Money; but the Woman consulting her Husband, denied his Receipt of any, and accused him of wrong in demanding

what

what she never received : The Soldier enraged, accused her of Cheating him. The Man of the House though privy to all before, yet thrust the Soldier out of Doors ; who being abused drew his Sword and ran against the Door with the Point, whereat the Host cried out, Thieves, Thieves, affirming he would have entred his House by Force, and robbed him ; so the poor Soldier was cast into Prison, and ready to be condemned to Death ; but the Day wherein Sentence was to be pronounced, the Devil enter'd the Prison, and told the Soldier, That if he would give himself Body and Soul to him he would deliver him : The Prisoner replied, he had rather die being innocent, than to be delivered upon that Account : The Devil represented the danger of Death wherein he was, and used all manner of craft to delude him, but finding his Arguments ineffectual, he left his suit, yet promised to revenge him upon his Enemies for nothing, advising him to declare his Innocence, and the wrong he suffered, and to intreat the Judge, That one in a blue Cap, who was in the Court, might make his defence for him (now he in the blue Cap was the Devil.) The Soldier accepted his offer, and being called to the Bar, desired to have his Attorney, who was there present to plead his Cause, which being granted, this crafty Lawyer began cunningly to defend his Client, affirming him, to have been, falsely accused, and so would be unjustly condemned, and that his Host did withhold the Money, and offered him violence ; and to demonstrate it, reckoned up every Circumstance, yea, the very place where they had hid the Money : The Host impudently denied all, wishing, That the Devil might take him Body and Soul if he had it. This subtil Attorney in the blue Cap, finding the advantage he looked for, left off his pleading, and seizing on the Landlord, carried him out of the Court into the Air, and he was never after seen. Thus was the Soldier del-

vered;

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vered, to the astonishment of all who were Eye-witnesses of this terrible Judgment upon this perjured cursing Innkeeper. *Wierius of Spirits*, lib. 3.

XI. *Luther* relates, That a debauched Person at every word almost had the Devil in his Mouth, though often reproved and exhorted to correct so detestable a Custom: So continuing in this damnable Practice, it happened as he was passing over a Bridge, he fell down; and in his fall he cried out, Hoist up with an hundred Devils, which he had no sooner uttered, but the Devil whom he had called for so oft, strangled and carried him away. In 1551. at *Megalapole*, the People being drinking and carousing at *Whitsontide*, a Woman commonly named the Devil in her Oaths, till he that had been called upon so often, came and carried her thorough the Gate alest into the Air, before all the Company, who with astonishment observed her hanging in the Air, and then falling on the Ground, they found her stark dead. *Wierus*.

About this time there dwelt in a City of *Savoy*, a Man of a very vicious Conversation, and a monstrous Swearer, whom many good Men reproved for his wicked behaviour, yet he would not reform his ways. Now it happened that the Plague was in the City, and he being infected himself, his Wife and Kinswoman withdrew apart into a Gardenhouse that he had; in this his extremity, the Ministers continually exhorted him to Repentance, but he was so far from being moved, that he seemed daily to harden himself in his ill course of Life: One day as he was swearing, denying God, giving himself to the Devil, and calling for him with horrid vehemency, behold the Devil appeared, and carried him into the Air; his Wife and Kinswoman seeing him fly over their Heads: In this Transportation, his Cap fell off, and was found at the *Rosne*; but himself was never seen after. The Magistrate advertised hereof, came to the place,

Place, and took the Depositions of the two Women upon Oath, of what they had seen. *Wierus of Spirits.*

XII. *Martin Luther* writes, That a Priest who had been a Protestant, and apostatized to Popery, thundering out bitter Curses against *Luther* in the Pulpit, at a Town called *Ruthnerwald*, wishing, If *Luther's* Doctrine were true, a Thunderbolt might strike him to death; three days after arose a mighty Tempest, with Thunder and Lightning, whereof this Priest was extreamly afraid, his guilty Conscience accusing him that he had spoken wickedly against the Truth; so he ran into the Church, and fell to Prayers before the Altar, but Vengeance found out his Hypocrisy, for he was struck with Lightning; and tho' with Difficulty recover'd to Life, yet as he was led Home through the Churchyard, another Flash burnt him from the Crown of the Head to the Sole of the Foot, as black as a Shoe, dying with a manifest Mark of Divine Justice upon him. *Luth. Col. Men.*

XIV. *Henry Earl of Schwartzenburgh* used to wish he might be drowned in a Privy. He being in *St. Peter's Cloister* in *Erford*, with *Frederick Emperor of Germany*, the Emperor having occasion to go to the Privy, was follow'd by some of his Nobles, and *Schwartzenburgh*, when suddenly the Floor under them began to sink; the Emp. took hold of the Iron Grates of a window, whereat he hung by the Hands till Help came. Some of the Gentlemen fell to the Bottom, and were drowned, and amongst others this Earl. *Wanley's Hist. Man.*

XV. A young Courtier at *Mansfield* used upon any earnest Affeeration, to say, *The Devil take me if it be not so*; and the Devil indeed took him while he slept, and threw him out of an high Window; where tho' by God's Providence he escaped with Life, yet he learnt by Experience to bridle his Tongue from all such cursed Speeches; this being but a Taste of that Divine Wrath which hath happen'd upon such profligate Wretches. *Cyriac. Spangen.*

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XVI. In 1557. at Ereckenum in Germany a Priest both crooked in Body and Mind through Age and ill Nature, and so infirm that he could not go but upon Crutches, yet he would be carried up into the Pulpit to preach a Sermon. His Text was in *1st Corinthians*, cap. xi. from whence he took occasion to defend the Mass, and other Errors of the Papists; and then breaking forth into a Rage, he uttered these blasphemous Speeches, *Oh Paul, Paul, if thy Doctrine touching the receiving of the Sacraments in both kinds be true, and if it be a wicked thing to receive it otherwise, then would the Devil might take me.* And turning to the People, he said, *If the Pope's Doctrine concerning this Point be not true, then am I the Devil's Bondslave; neither do I fear to pawn my Soul upon it.* These and many other horrible Words he used, till the Devil came indeed, in the shape of a tall black Man, terrible of Countenance, with such a Noise and Wind, that the People were afraid the Church would have fallen on their Heads; yet without hurrying any, he took away the old Priest, and carry'd him so far, that he was never heard of. The Bishop of *Rugunstine*'s Brother hardly escaped; for he defending himself with his Sword, wounded his own Body, and very narrowly saved his Life. After this many Visions were seen about the City, as Armies of Men seeming ready to enter and surprise them. A Noise was heard in the Church while they were baptizing a Child, all for the abominable Blasphemy of this profane Priest. *Beard's Theatre.*

XVII. At Oster, a Village in Germany, a Woman gave herself to the Devil both Soul and Body, and used horrible Cursings both against herself and others, upon all Occasions, but especially at a Marriage in that Village: And though the Company exhorted her to leave off, yet she continued therein. The People were set at Dinner, and very merry, when the Devil taking her away before them all, transported her into the Air with horrible Outcries and Roarings, and carry'd her.



her round the Town, so that the Inhabitants were ready to die for Fear, and then tore her Body into four Pieces, leaving a Quarter in the four Highways, as Witnesses of her Punishment; and returning to the Marriage, he threw her Bowels upon the Table before the Mayor of the Town, saying, *Bekold these Dishes of Meat belong to thee, whom the like Destruction awaiteth, if thou dost not amend thy wicked Life.* The Reporters hereof were *John Herman*, Minister of that Town, the Mayor, and all the Inhabitants. Beard's Theatre.

XVIII. In 1553. near *Bellfina* in *Helvetia*, three prophane Wretches playing at Dice on the *Lord's-Day*, one, called *Ulpick Schæterus*, having lost much Money, at last expecting a good Cast, he brake forth into this blasphemous Speech, *If Fortune deceive me now, I will thrust my Dagger into the very Body of God, as far as I can:* And the Cast miscarrying, he drew his Dagger, and threw it up against Heaven with all his Strength, when behold the Dagger vanished, and five

Drops

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Drops of Blood fell on the Table before them, and immediately the Devil came and carry'd away this blasphemous Wretch, with such a Noise that the whole City was astonished. The other two, distracted with Fear, strove with all their might to wipe the Drops of Blood from the Table ; but the more they wiped them, the clearer they appeared. The Rumour of this dreadful Accident brought multitudes to the Place, where they found the two Gamesters washing the Board, whom they bound in Chains, and carry'd toward the Prison : But in going through the Gate of the City one was struck dead, with a Number of Lice and Worms creeping out of him. The third, to avert Divine Indignation, the Citizens without further Trial put to Death. The Table, with the Spots of Blood thereon, was reserved as a Monument of this fearful Judgment. *Clark's Examples.*

XIX. One *W. Hacket* used in Discourse to curse himself in this Manner ; *If it be not true, then let a visible Confusion come upon me.* And he wanted not his Wish : For in 1591. *Edw. Coppinger* and *H. Arthington*, two Gentlemen, associating with this *Hacket*, who had been a lewd Person, but now pretending great Reformations, these three ran into divers strange Opinions ; and coming to his Lodgings in *London*, *Hacket* told them that he was anointed with the Holy Ghost ; then *Coppinger* asked what his Pleasure was to command them : Go, saith he, and proclaim in the City that *Jesus Christ* is come with his Fan in his Hand to judge the Earth, and if they will not believe you, let them come and kill me if they can. *Coppinger* answered, That it should be done : So he and *Arthington* ran into the Streets, and proclaimed their Message. And when by the Confluence of People they could go no farther, they got up into two empty Carts in *Cheapside*, crying, *Repent, Repent, for Jesus Christ is come to judge the World :* And pulling out a Paper, read many things concerning the Calling and Office of *Hacket*, as how

he

he represented Christ, by taking part of his glory'd Body, &c. They called themselves the Prophets, one of Justice, the other of Mercy. The Citizens being amazed, took Hacket, and carry'd him before a Justice, who committed him, and being found guilty of Sedition and traitorous Words against the Queen, he was hanged on a Gibbet in Cheapside, uttering horrible Blasphemy against God. Coppering died next Day in Bridewell, and Arlington made a publick Recantation. Thus the Curse of Hacket happen'd to him according to his Wish. Beard's *Theatre*.

XK. In the City of *Astorga*, a Mother in her Rage cursed one of her Sons with detestable Maledictions, wishing, The Devils in Hell to take him, and that they would fetch him out of her Presence, with many other horrible Execrations : This was about 10 a-clock in a dark Night. The Boy for fear went into a little Court behind the House, from whence he was hoisted up into the Air, by Men in appearance with grim Countenances, of large Stature, and were indeed evil Spirits, who carried him away with such Swiftneſſ (as he confessed) that it was impossible for any Bird in the World to fly ſo fast ; and falling down amongst Bushes, he was drawn through the thickest of them, all over torn and rent both in his Clothes and Body. He then began to call on God for Help ; upon which these cruel Fiends brought him back through the Air, and put him through a little Window in a Chamber in his Father's House, where after much search he was found in this pitiful Condition, and almost distracted with Fear. And thus tho' they had no Power to deprive him of Life, yet God suffer'd them to afflict the Parents in the Son for ſuch horrid Wickedneſſ. — In a Town of *Misnia* in 1552. a paſſionate Father obſerving his Son to be ſlack in his Buſineſſ, wished he might never ſtir from the Place ; which he had no ſooner ſpoken, but his Son ſtuck fast indeed, nor could by any means be removed, no not to ſit or bend his Body, till by

the

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the Prayers of good Christians his Pains were mitigated, who' not remitted. Three Years he continued standing with a Post at his Back for his Ease, and four Years sitting, and then died, nothing weaken'd in his Understanding, and not doubting of his Salvation through Christ. When he was demanded how he did, his Answer usually was, *That he was fasten'd of God, and that it was not Man, but the Mercy of God only, that must release him.* Clark's Examples.

XXI. A young Gallant, that was a monstrous Swearer, riding in Company of divers Gentlemen out of Cornwall, in the Days of Edw. VI. he began to curse and blaspheme horribly ; whom Mr. Hains, a Minister, with mild Words reproved, telling him, *He should one Day answer for it.* The Gentleman being in a Fume, bid him *take no thought for him, but prepare for his own Winding-street.* Well, saith the Minister, *amend, for Death gives no Warning ; as soon comes the Lamb's Skin to the Market as the old Sheep's.* *God's Wounds !* saith he, *care not thou for me ?* still raging worse and worse, till going on their Journey, they came to a great Bridge over an Arm of the Sea, in passing of which this swearing Gallant spurr'd his Horse with such Fury, that he leap'd clear over the Bridge with the Man on his Back, who as he was falling, cry'd out, *Horse and Man, and all to the Devil.* This terrible Story Bishop Ridley deliver'd in a Sermon at Paul's Crofs. *Acts and Mon.*

XXII. A Man in Lincolnshire used to swear by God's precious Blood, and would not take warning ; at length falling sick, he was persuaded by his Friends to repent, whose Counsel he rejected, and hearing the Bell toll, in the very Pains of Death he started up swearing, *God's Wounds ! the Bell tolls for me, but he shall not have me yet ;* whereupon the Blood issued from all the Joints and Parts of his Body, as Mouth, Nose, Wrists, Knees, Heels, Toes, &c. and so he miserably ended his wicked Life. Mr. Perkins.

Another

Another had a wicked Custom of swearing by God's Arms ; in the end his own Arm being hurt with a Knife, was incurable, but rankled and fester'd, and at last rotted and fell away piece-meal, and himself through Anguish and Pain died. *Mr. Philip Stubbs.*

XXIII. One hearing Perjury condemned, and how it seldom escap'd Punishment, he in a bravery said, *I have often sworn so myself, and yet my Right Hand is no shorter than my Left.* Which Words he had scarce utter'd, when such an Inflammation arose in that Hand, that he was forced to have it cut off, whereby it soon became shorter than the other. *Clark's Examples*, p. 1.

A young Lady of a considerable Estate in Saxony, promis'd Marriage to a young Man of a mean Fortune, he foreseeing that Wealth and Inconstancy might alter her Mind, freely discover'd his thoughts to her, whereupon she made a thousand Protestations of her Constancy ; wishing, *That if ever she married another, the Devil might take her away on the Wedding-day.* Yet a Person of more Wealth making his Addresses to her, she was marry'd to him. A great Feast was provided, and while they were at Dinner, two Men on horseback came to the House, and as Strangers, were invited to the Feast. After Dinner one of them desir'd to lead the Bride a Dance, and taking her by the Hand, led her a turn or two, and then in the Presence of the Bridegroom and all her Friends, he caught her up in his Arms, and hoisted her up into the Air, vanishing away with his Companions and Horses, and was never seen more. *Sword for Swearers.*

XXV. A Nobleman in Silezia having invited many to a costly Feast, it happen'd, that instead of his Friends, he only receiv'd their Excuses for not coming ; at which in great rage he broke out into these Words, *Since all these People have thus failed me, I wish so many Devils of Hell would feast with me to-day, and eat up my Provision made for them ; and so in fury left his House, and went to Church.* He had not been

there

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there long, when a great Troop of Horsemen arriv'd, at his House, black and of extraordinary Aspect and Stature, who alighting in the Court, called a Groom to take their Horses, and bid another of the Servants to run to his Master, and tell him his Guests were come. The Servant amazed, runs to the Church, and with short Breath, and the little sense he had left, gave his Master an Account of what had fallen out. The Nobleman calls to the Preacher to break off his Sermon, and help him with his spiritual Counsel and Advice; who orders all the Servants to depart the House. In the mean time the Nobleman, with the whole Congregation, came within view of the House, which the Servants in great affright had forsaken, but for haste had left behind a young Child, the Nobleman's Son, sleeping in the Cradle. By this time the Devils were revelling in the Dining-Room, and making a great Noise, as if they had saluted and welcom'd one another. They look'd through the Casements, one with the Head of a Wolf, another of a Bear, a Cat, a Tyger, &c. taking Bowls and quaffing as if they had drank to the Master of the House. The Nobleman seeing his Servants safe, remember'd his Son, and ask'd what was become of the Child. The Words were scarce spoke, when one of the Devils had him in his Arms, and shewed him out of the Window. The Father at this Sight, being almost without Life, spying an old Servant of his, fetched a deep sigh, and said, *Ab me! what shall become of the Infant?* The Servant replied, *Sir, by God's help I will enter the House, and fetch the Child out of the Power of the Devil, or perish with him.* To whom his Lord said, *God prosper thy Attempt, and strengthen thee.* The Minister blessing him, he goes into the House, and coming into the next Room, where the Devils were rioting, he fell on his Knees, and commended himself to God; then pressing in, he beheld them in their horrible Shapes, some sitting, some standing, some walking. They all came and asked him,

What

what Business be had there? He in a great Sweat and Agony, yet resolv'd in his Purpose, came to the Spirit which held the Infant, and said, *In the Name of God deliver this Child to me*; who answer'd, *Let thy Master come and fetch him, who bath most Interest in him*: The Servant replied, *I am now come to do that Office and Service to which God bath called me, by virtue of which, and by his Power, I do seize upon the Innocent*; and so snatched him from the Devil, and carry'd him out of the Room. At which they called aloud after him, *Ho thou Knave, leave the Child to us, or we will tear thee in Pieces*; but he, unterrified with their diabolical threatenings, brought away the Infant, and deliver'd it to the Father. After some Days the Spirits left the House, and the Nobleman return'd to his antient Possession. Now though the Devils had no Power to hurt any, but only destroy'd the Vituals, yet it may be a warning to avoid wicked and rash Wishes and Curses. Heywood of Angels.

XXV. Godwin Earl of Kent, sitting at Table with King Edward the Confessor, one of the Cupbearers stumbled, but did not fall, whereat Godwin laughing, said, *That if one Brother had not help'd another* (meaning his Legs) *all the Wine had been spilt*. At which the King calling to mind his Brother's Death, who was slain by Godwin, answer'd, *So should my Brother Alfred have helped me, had it not been for Godwin*. Godwin excused himself, and said, *If I be any way guilty of Alfred's Death, I pray God I may never swallow down a Morsel of Bread more*. But he swore falsely, and was choaked in the Presence of the King, before he stirr'd one Foot from the Place. Beard's Theatre.—In the Days of Queen Mary, John Cooper, a religious Man, was falsely accus'd by one Grimewood, for treasonable Words against the Queen, and was put to death. But this perjured Villain being after about his Labour in the Harvest, and in good Health, his Bowels

fell

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sell out of his Body, and so he miserably died. *Acti*
and Monuments.

XXVI. *Narcissus* Bishop of *Jerusalem*, though famous for his Virtues, and Faithfulness in Reproof of Vice, was falsely accused of Incontinency by three suborned Varlets, who bound their Accusations with Oaths and fearful Imprecations. The first at the Close of his Testimony added, *If I say not the Truth, I pray God I may perish by Fire.* The second said, *If I speak any Thing of Falshood, I pray God I may be consumed by some filthy and cruel Disease.* And said the third, *If I accuse him falsely, I pray God I may lose my Sight, and become blind.* This wicked Charge was not believed by such as knew the great Integrity of the Bishop; yet the good Man, partly for Grief of such a Scandal, and partly to retire from worldly Affairs, left his Bishoprick, and lived privately: But his forsworn Accusers escaped not; for the first had his House set on fire unknown how, and himself and Family burnt to Ashes. The second languished away under a loathsom Disease. The third seeing the woful Ends of his Companions, confessed all the complotted Villany, and lamenting his Crime, continued weeping till he had lost his Sight. And thus God said *Amen* to all that they had presumptuously wished upon themselves. *Euseb. lib. 6.*

XXVII. *Uladlaus* K. of *Poland* and *Hungary*, had fortunately fought against the *Turks* at the Mountain *Hamus*, and taken *Carambey*, the General of the Army; by which Victory he occasioned *Amurath*, Emperor of the *Turks*, to make Peace; which was solemnly sworn to, by the King of *Poland* upon the Holy Evangelists, and by *Amurath*'s Ambassadors upon the *Turkis* Alcoran. But the Pope and other Christian Princes saying it was unreasonable, unprofitable and dishonourable, Cardinal *Julian* is sent by the Pope as his Legate, to break the Peace, and to absolve the King from his Oath. The young King,

by

by their periwashions breaks the League, and undertakes the War with greater vigour than ever, advancing with his Army to *Varna*, doing all the Mischief he was able, to the Enemies Country. The great *Turk* returns out of *Cilicia*, and enters Battle with the Christians. At first the *Turks* were beaten, with great slaughter, and ready to fly: *Amurath* seeing all in danger, beholding the Picture of Christ crucified in the displayed Ensigns of the Christians, he pluck'd the late League out of his Bosom, and holding it in his Hand, with his Eyes cast up to Heaven said, *Behold thou crucified Christ, this is the League thy Christians in thy Name made with me, which they have without cause broken, now if thou be a God, as they say thou art, and as we dream, revenge the wrong done unto thy Name, and Me, and shew thy Power upon thy perjured People, who in their deeds deny thee their God.* After this, the fortune of the Battle was quite changed, for King *Uladislans* was slain, his Head cut off by a Janizary, and fastned to the end of a Lance, and Proclamation made, that it was the Head of the Christian King, by which the rest being daunted fled; *Julian the Legate* who exhorted to this War was slain, and his Body exposed to the scorn of the Soldiers; who being a Priest, had contrary to the Law of Nations persuaded to break the Peace. This Battle was fought in the Year 1414. *Turkish Hist.*

Burghard Arch-bishop of Magdeburgh, though he ought to have punished Perjury in others, yet he thrice broke his Oath to the Senate and People of *Magdeburgh*; for first he besieged them with a great Army, and though they redeemed their Liberty with a sum of Money, he swearing not to besiege them any more, yet without regard to Faith and Honesty, he returned anew to the Siege; but his Perfidiousness did not prosper, for he was taken Prisoner at the next assault; yet he so appealed them with his humble demeanour and repeated Oaths, never to trouble them any more, that they freed

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freed and restored him to all his Dignities. Yet the Arch-bishop procured a Dispensation for his Oath from the Pope, and began to vex and murther the Citizens, whom he had vowed to protect: But Vengeance overtook him, for being catch'd once again, and Im-prisoned, while his Friends were treating for his Liberty, the Jaylor beat him to death with an Iron Bar, and so at last his Perjury found its desert. *Beard's Theat.*

In 1661. A Woman in Derbyshire, having couzened a Boy of some Money, was charged with it, but she stiffly denied it, and prayed God, That the Earth might open and swallow her up quick if she had it, and immediately the Earth under her opened, and she sunk into it, and being digged for, was found nine foot under the Earth, and that very Money in her Pocket. *Clark's Examp. 2d Vol.*

In 1551. Five drunken Men in Bohemia prophaned the Name of God with horrible Blasphemies, and the Picture of the Devil being painted upon the Wall, they caroused healths to him, which the Devil pledged soon after, for next Morning all five were found dead, their Necks being broken and quashed to pieces as tho' a Wheel had gone over them, Blood running out of their Mouths, Nostrils and Ears, to the astonishment of the Spectators. *John Fineel.*

XXVIII. At Efting in Germany, a Nobleman having lost much Money at Play, fell into horrible Execrations, commanding his Man to bring his Horse to ride home in a very dark Night; his Servant dissuaded him, affirming how dangerous the way was, by reason of the Waters and Fens, whereat he began to rage and swear the more, and resolved to go; but as he was riding along, he encounter'd with many evil Spirits who beset the Nobleman, and threw him off his Horse; now there was in the Company a virtuous and valiant Gentleman, who set him again on his Horse, and held him on one side, whom when the Spirits durst not attempt, by reason of his Innocence, they

they vanished, the Nobleman was carried to a Monastery, where he lay three days, and died. *Loiceenus.* A Vintner accustomed to Blaspheming, Swearing, and Drunkenness, and to entertain such as were like himself, to swallow his Wine upon the Lord's Day, standing at the door with a Pot in his Hand, to call in more Guests, a violent Whirlwind carried him up into the Air in the sight of all, and he was never seen more. *Beard's Theat.*

XXIX. In Holland in 1681. *Theo. Paludamus*, a Protestant Minister at *Lewarden in Friezland*, writes that *Dowee Sirses*, a Mason in that Country, being reported to be in a desperate condition, he accompanied a Gentlemen, sent to him by Order from the Lords of the Provincial, where they found two Surgeons and their Servants busie in making Plasters, and dressing the Patient, and he in a most lamentable Condition, his Hair was burnt off his Head to his Ears ; his whole Face burnt except his Eyes ; his Arms burnt in several places, his Hands to the end of his Fingers were burnt like a roasted Fowl, but could move all his Fingers ; his Breast and Back burnt in several places, and yet his Shirt whole ; his Belly under the Navel, the breadth of an Hand was black, in which place the Surgeons made several Incisions, and he felt it not ; his Privities, Hips, Thighs and Legs were terribly burnt, yet not his Stockings ; his Feet was also burnt, and indeed no part was free. After he was dress'd, and had got a little breath, both he and his Wife gave the following Account upon Oath. *That June 15. At Night this Dowee Sirses came drunk into a Tavern, where he with the Man of the House and another, drank three Quarts of Wine, and coming home at Ten at Night, he lay down to sleep on Cushions in the Kitchen, and fell into a Dream of a Story he had read in a Book of *Simon de Uries*, of a Company that danced in Masquerade, with every one a lighted Torch in their Hand, and burnt one another. He awaking stood up, thinking to*

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go into the Tard to make Water, and of a sudden found himself of a light Flame in the midst of the Room, which burnt him thus dreadfully, and some part of his Cloaths upon which he cried out for help, but none came; then he began to faint, and in his distress crying out, O God be gracious to me a poor Sinner, the Flame ceased in the twinkling of an Eye, but he growing faint, laid his Head upon a Cusion in the Room; about two in the Morning his Wife came down and found him in this sad condition, and felt something under her Feet like burnt Rags, and taking hold of her Husband, had only a burnt piece of his Sheet in her Hand, whereupon she cries, O Lord, Dowe thou art grieveously burnt, He answered, The Devil hath brought me in this Case; upon which she called in the Neighbours and Surgeons; his Wife said, he was given to Drunkenness, and often reproved in vain, that he drank much Brandy and strong Liquors, though he had often sworn against it, wishing that if he were drunk again, the Devil might tear him Limb from Limb, so God made the Devil the Executioner of his Judgment, to bring this miserable Man's own Curse upon him, not one Limb or Member being left upon him. Drunkard forewarned.

XXX. John Duncalf of Kings Swinford in Staffordshire, in January 1677. coming to the House of Humphrey Baby at Granwell, he begged of the Woman, Victuals and Drink, who knowing and compassionating his Condition, freely gave it him; but while she was stooping to draw him some Drink, he stole her Bible and sold it for three Shillings to a Maid not far off whereby the Woman came to hear of it, and paying the Money received it again, but could not hear what was become of the Man: A while after John Duncalf hearing it discoursed that he stole a Bible, grew angry and gave out threatening Words against a young Man that reported it; but being severely charged, he denied it fiercely, wishing his Hands might rot off if some were not true: Which he had no sooner uttered, but by his own Confession to divers that came to see him

in his miserable condition, He immediately had inward horror and trembling upon him, and a dread and fear of the Divine Majesty and Justice of God, which fear and working of his Conscience continued many Days after ; and being asked why he did not confess his Wickedness, and endeavour that the Bible might be restored to the Owner, he answered, The Devil and his own Heart would not suffer him, but that within a few Days after his cursing himself, his Flesh began to look black at the wrists of his Hands, and so continued divers Weeks before it did sensibly rot ; when he finding himself weak and faint, and fearing an Ague, was going to an Acquaintance ; but not being able to go farther, laid himself down in a Barn, and there continued two days and nights before he was found, from whence he was removed to another Barn near Wolverhampton. His Flesh began to rise in great Knots and Lumps at his Wrists and Knees, and to break and run, and after to shrink from the Bones ; white putrid Matter came out abundantly, causing exquisite pain and torment, and the smell was so offensive that those who came to visit him (who were many thousands) were not able to stand without Door, except they had Herbs and other Things to smell to : After this, many little Worms came out of his rotten flesh, and both his Legs fell off at his Knees, and then both his Hands ; he constantly acknowledging it to be the just Judgment of God, for this fearful cursing of himself, and for his other Sins, desiring the Prayers of some Reverend Divines, who came to visit him in his Misery, That God would give him Repentance, and pardon his Sins of Idleness, Stealing, Lying, Cursing, Swearing, Drunkenness, Unclean Thoughts, and constant Prophaneness ; and that he would save him for Christ's sake, and give him Patience in the mean time. Thus he continued a dreadful Spectacle of Divine Justice for some Weeks, and then died. Thus though Sentence against every evil Work is not always executed speedi-

ly, yet God leaves not himself without witness in this, as well as in former Ages, as manifestly appears by the foregoing dreadful Examples.

C H A P. II.

The miserable Ends of Magicians, Conjurers, and Witches; with an Account of Apparitions, Possessions, and other wonderful Feats and Illusions of the Devil.

THAT there are really Magicians, Conjurers, and Witches, who have Commerce and Familiarity with Evil Spirits, is so clear from Holy Scripture, Councils, Canons and Civil Laws, that none but Atheists who would persuade themselves there are no Spirits, and consequently no other Life after this, deny it; but since the reality of this converse with Demons, and their Appearances, and Possessions, has been so clearly demonstrated by Persons of acute Learning and Judgment, who have fully answered all Objections, I shall not engage in the Controversy, but give an Account of the miserable Deaths of some Persons concerned in these cursed Arts, and of some remarkable Apparitions, and Actions of evil Spirits, and their possessing of the Bodies of Persons, and tormenting them; with other strange Feats and Illusions of Satan, collected from approved Authors; with the danger of being vainly curious, in knowing future Events, or to enquire of these Secrets, which is so strictly forbid in the Law of *Moses*.

I. *Saul*, the first King of *Israel*, being much disturbed for fear of the *Philistines*, would by all means know the issue of this doubtful War: And whereas whilst he obeyed the Commands of God, he had cleansed his

his Realm of Witches and Inchanter, yet is he now so senseless, as in his extremity to ask Counsel of them, adding this wickedness to the rest of his Sins, that the measure might be full: So he went to a Witch to know his Fate, who caused a Devil to appear in the shape of *Samuel*, and foretel God's just Judgment upon him in the final destruction both of himself and Family.

II. An Example not unlike this, was *Natholicus* King of *Scots*, who after he had usurped the Crown, by much Bloodshed, endeavoured by the same means to establish it; and as guilt is accompanied with suspicion and fear, he sent a trusty Servant to a Witch, to enquire how long he should enjoy the Crown, and how many Years he should live; the Witch answered, *That he shoud not live long, but by his familiar Friend*: The Messenger was earnest to know who shoud kill him. She answered, *He himself shoud do it*; the Man at first heard this with deslation, abhorring the Thought of it, but considering it was not safe to discover the Witch's Answer, and on the other side it could not be long concealed, he resolved rather to kill the Tyrant with the favour of many, than to let him live with the hazard of his own Head; so he desired to speak with the King in private, about the Witch's Answer, and there slew him. Let all that run to Witches, either for lost Goods, recovery of their own, and Friends Health, or other Occasions, remember this Example. *Buchan. Hist. Scot.*

III. Divers Authors record the manner of their entring into that cursed Profession, and the Ceremonies thereof, discovered by those who have renounced those detestable Practices. The Witches and Wizards being met at a place and time appointed, the Devil appears in human shape, admonishing them to be faithful, and promising them long Lite; then those present, recommend the Person who is to be entred; The Devil requires him to renounce the Christian

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Faith and Worship, and give himself to him, Body and Soul for ever, and bring as many as possible into the same Society ; so with certain Ointments he is confirmed therin. *Manlius* writes, that in 1553, two Witches stole a Neighbour's Child, cut it in pieces, and put it into a Kettle to boil, when the sorrowful Mother looking for the Infant, came by chance into the House, and found the Limbs thereof ; for which abominable Fact they were burnt, having confessed their Villany. Two other Witches killed abundance of Children : And in *Germany*, eight Witches confess'd they had murdered 1k5 Children in making their Ointments. They are also reported to have each a Spirit or Imp, to assist and obey them in all things, and to give them Notice of their Meetings ; at which time they separate themselves from Company, and Night being come, strip and anoint themselves, and then are carried out of the House either by the Window, Door, or Chimney, mounted on their Imps, to their Meetings place, which sometimes is many hundred Miles off, where they find great numbers of Wizards and Witches, who all reverence *Lucifer* on his Throne, proclaiming him their Lord and King ; this solemnly finished, they sit at Table, where no delicate Meats are wanting to please their Appetites, after which they dance, and the Incubusses in the shape of proper Men satisfie the Lusts of the Witches, and the Succubusses serve for Whores to the Wizards. Sometimes the Devil commands each to tell what wickedness he hath done, and according to the detestableness thereof he is honoured and applauded. These and many other wonderful Things, are mentioned by Authors of Credit ; and many Persons have made confession thereof.

IV. In 1545, *Rebecca Jones* being suspected for a Witch, was brought before Sir *H. Grimston*, and Sir *T. Bows*, Justices of *Essex*, to whom she voluntarily confessed, *That about 25 Years before, living with John Bishop*

shop in that Country, there came one Morning to the Door a handsome young Man as she thought, but now thinks it was the Devil, who asked her how she did, and desired to see her left Wrist, and then he took a Pin from her Sleeve, and prick'd it twice, and there came out a drop of Blood, which he took upon his Finger and departed: And going a while after to St. Osyths, she met a Man in a ragged Suit with such great Eyes as much affrighted her, who came to her and gave her three things like Moles, each having 4 Feet but no Tails, and black, and bid her nurse them till he desired them again; she asked what she must give them, he answered Milk, and that they would not hurt her, but avenge her on her Enemies, and bid her murder some, but not too many, and he would forgive her, and then went away; after which, she said, she sent one of these Imps to kill a Sow of one Ben. How's, which was done, she then with one Joyce Beues, sent each of them an Imp to kill one Tho. Brunfiead of St. Osyths, who died about three Weeks after, and she believes the two Imps killed him; she confess'd likewise that she sent another Imp to Brunfiead's House to kill his Wife, because they beat her Son upon a small occasion; this Woman was arraigned at Chelmsford, and upon her own Confession condemned and hanged. *Infor. of Witches.*

V. A Conjuror at Saltzburg in Germany, who boasted he could gather all the Serpents half a Mile round about into a Ditch, and feed them there, being about the Experiment, behold the Old and Grand Serpent came, which, whilst he thought by force of his Charms to make enter into the Ditch amongst the rest, he set upon him, and closing him like a Girdle, drew him into the Ditch with him, where he miserably died, and so this Jugler was couzened by the Devil, who was more cunning than himself. *Beara's Theatre.* The Governor of Mascon a Magician, was by the Devil snatched up while he was at Dinner, and carried into the Air, three times round the Town of Mascon in the sight of

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many Spectators, to whom he cried out, *Help, help, my Friends,* so that the whole Town stood amazed thereat. It was reported this Wretch had given himself to the Devil, and had provided store of Holy Bread (as they called it) which he did always carry about with him, thinking to secure himself, but it served to little purpose, as the sequel declared.

Dr. *John Faustus* of *Condiligen a German,* had learned the Black Art in *Poland,* and meeting one day at the Table with some that had heard of his Magical Tricks, was earnestly entreated to shew them some sport. Being overcome by the importunity who were well armed in the Head, he promised to shew them whatever they would have, who with a general consent require him to bring into the place a Vine laden with ripe Grapes, for they thought, because it was in *December,* Faustus could not shew them that which was not, yet he condescended, saying, *That before they stirred from the Table they should see the Vine they desired, upon Condition they should not speak a Word, nor rise from their places, but should all tarry till he bid them cut the Grapes, and that whoever should do otherwise, was in danger of his Life.* Having all promised to obey him, Faustus so charmed the Eyes of these drunken Revellers, that they saw (as it seemed to them) a curious Vine, with so many Bunches of ripe Grapes as there were Men sitting at the Table, who being inflamed with such rare dainties, and dry with drinking, every Man takes his Knife in his Hand, looking when Faustus would give the Word and bid them cut the Clusters; he holding them in suspence, about this vain piece of Witchcraft, behold the Vine and the Bunches of Grapes in the turn of an Eye vanished, and every one thinking he had a cluster of Grapes in his Hand, was seen to hold his Nose in one Hand, and a sharp Knife in the other, ready to cut it off; so that if any had forgot the Conjurer's Lesson, and had been too forward, instead of a Bunch of Grapes he had

whipt

whipt off his Nose. This Wretch is reported to have led about an Evil Spirit, in the likeness of a Dog. And being at *Wirtenburg*, an Order was esnt from the Emperor to seize him, but by his magical Delusions he escaped. And being at Dinner at *Noremberg*, he was sensible by an extraordinary sweat that came upon him, that he was beset, so he paid his reckoning and went away; but was hardly out of the City Walls e'er the City Officers came to apprehend him. Yet Vengeance followed him; for coming into an Inn in a Village of *Wirtenburg*, he sat very sad, and the Landlord demanding the Cause, he answered, *That he would not have him affrighted, if he heard a great Noise and shaking of the House that Night.* In the Morning he was found dead by his Bedside, with his Neck wrung behind him, and the House wherein he lay was beaten down to the Ground. *Wan. Hist. Man.*

VII. A Sicilian called *Lyonor*, a notorious Magician, got great repute in the City of *Catania* by his wonderful Illusions, for he seemed by his Charms and Spells to transform Men into Beasts, or into what form he pleased; and drew to him as soon, Persons distant many days Journey, as those that were in the same place. He did many Injuries and Outrages, so that the People, bewitched with a false Opinion, fell to worship him; and when, for his wicked Deeds he was condemned to die, he by his Charms escaped out of the Hangman's Hands, causing himself to be carried in the Air by Devils, from *Catania* to *Constantinople*, and after, back again from thence into *Sicilia*. This made him admired, and the People imagining a Divine Power was in him, offered him Divine Honour: But at last, *Leo* Bishop of *Catania*, laid hands on this Devilish Magician before them, and caused him to be cast alive into an hot burning Furnace, where he was consumed to Ashes. *Schout's Hist.*

VIII. Two Magicians met together in the Queen of England's Court, and agreed, *That in any one Thing*

they would infallibly obey one another ; so the one commands the other to thrust his Head out of the Window, which he had no sooner done, but a large pair of Stag's Horns were seen on his Forehead ; the Spectators joaking upon him with a thousand Abuses and Mocks. He resenting the Disgrace, with a Charcoal drew the Lineaments of a Man on the Wall, and commanded the said Magician to stand under that Picture, the other being apprehensive of the extream Danger, began to beseech him to excuse him, but he absolutely refused ; so being compelled, he standing under it, the Wall seemed to open, and he entring therein, was never seen more. A notable Conjurer for trial of his skill, cut off the Head of the Innkeeper's Servant where he lodged, and when he was about to set it on again, he was hindred by the presence of another Magician that chanced to be by at the same Time ; so he besought him not to oppose him : But the other not regarding his request, the first Magician caused a Lilly to spring out upon the Table, and when he had chopped off the Head with its Flowers, on a sudden down falls the Magician that hindred him, headless, to the Ground. This done, he sets on the Head of the Servant again, and flies lest he should be questioned for the murder of his Rival. *Delrio Disqu.*

At *Stetin* in *Pomerania*, a young Student on discontent gave himself to the Devil, and made a Bond upon the Contract, which he laid up in one of his Books ; but sometime after, another Student wanting that Book, he remembred such a one had it, and borrowed it of him ; the young Man forgot that he had put his Bond into it ; when the other began to turn over the Book, he there met with the Bond, and reading it, was much affrighted ; so he went to Dr. *Cramerus*, Professor of Divinity in that University, to ask his Advice, who wished him to keep the Bond ; the other replied, he durst not : Then said the Doctor, bring it to me, and I will keep it. Some few Nights after, as the Doctor

tor was in his Study, the Devil came rapping at his Study Door, saying, *Cramer, Cramer, give me my Bond, for it belongs to me, and thou hast nothing to do with it.* To whom the Doctor answered, *Satan, Satan, thou shalt not have the Bond, thou hast nothing to do with it, I have put it where thou canst not fetch it; for it is in my Bible at the third Chapter of Genesis, where these Words are, The Seed of the Woman shall break the Serpent's Head:* Upon this the Devil went his way, taking the Chamber Window with him, and the young Man never heard of him afterwards. *Beard's Theatre.*

X. A young Man at *Wirtenburgh* in *Saxony*, being kept short of Money by his Father, was tempted by the Devil to yield himself Body and Soul to him, upon Condition to have his Necessities supplied, which he, being pinched with want, consented unto, and confirmed it with a Bond written in his own Blood; presently after he began to decay in Health, and being brought to *Martin Luther*, and being examined, he confessed the whole Matter to him; *Luther* assembled the Congregation, who all joined together and prayed for him, whereby the Devil at last, was forced to bring the Bond and throw it into the Window among them, bidding the young Man take it again. *Luther* writes, that being lodged in the Castle of *Wirtenburgh*, in a Chamber far from Company, he was many times molested by Noises made by the Devil: But I (saith he) encountered him with that Sentence, *Omnia subiecti pedibus ejus, Thou hast put all Things in subjection under his Feet;* and so I laid me down and slept in safety. Another *German* Divine in *Luther's* time, as he was sitting at his study, the Devil came and looked over his Shoulder, which the Minister perceiving, he took a piece of Paper and writ in it, *The Son of God came to destroy the Works of the Devil,* and so holding up that Paper he vanished. *Luther Collog.*

XII. In the Life of Mr. *Richard Rothwell*, a famous Preacher at *Mansfield* in *Nottinghamshire*, in 1627, we have

have this remarkable Account. One *John Fox* about *Nottingham*, who had no more Learning than enabled him to Write and Read, was possessed with a Devil, who would violently throw him down, and take away the use of every Member, which was changed as black as Pitch while those Fits were upon him ; and then speak with an audible Voice out of his Belly, Throat, and Mouth, his Lips not moving ; many Prayers were put up to God for him, and great resort was made unto him by several Ministers, between whom and *John Fox*, there passed many Papers in Writing, he discovering his Temptations, and they writing him Answers, because he was struck dumb : Among the rest Mr. *Rothwell* went to see him, but before he came, the Devil said to all in the House, *Tonder comes Rothwell, but I will make a Fool of him before he goes* ; the People looked out and saw him coming about a quarter of a Mile from the House : As soon as he entred the Room, the Devil said, *Now Rothwell is come*, adding, *Thou sayest there is no Possession, What thinkest thou now ? Here is a Man opens not his Lips, and yet speaketh* : And after a while he said, *Say nothing to me of this Man, for I tell thee he is damned*, adding many fearful Blasphemies.

Rothwell. Thou art a Liar and the Father of Lies, nor art thou so well acquainted with the Mind of God concernin'd this Man, which makes thee thus to torment him ; therefore I believe thee not : I believe he shall be saved by Jesus Christ.

Devil. He is a Murderer, and thou knowest no Murderer must come into Heaven.

Rothwell. Thou liest again, for David murdered and is in Heaven ; and the Jews, with wicked Hands crucified the Lord of Glory, yet Christ prayed for them ; and St. Peter exhorted them to Repentance, that their Sins might be blotted out.

Devil. But this Man bath not, cannot, shall not repent.

Rothwell.

Rothwell. If he had not repented, thou wouldest not have told him so : but if he have not, I believe God will give him Repentance, and thou shalt not be able to hinder it.

Devil. Thou art a Murderer thy self, and yet talkest thou thus.

Rothwell. Thou Lieft again, I have Fought the Lord's Battles against his known Enemies, the Idolatrous, and bloody Papists in Ireland, Rebels to Queen Elizabeth my Sovereign, by whose Authority I bore Arms against them, otherwise I have killed no Man.

Then the Devil swore and blasphemed, saying, *Thou didst murder one this Day as thou cameft bitter, and there is one behind thee that will Justify it ; upon which Mr. Rothwell looking over his Shoulder, the Devil set up an hidious Laughter, that nothing could be heard for a great while, and then said, look ye now, did not I tell you, I would make Rothwell a Fool ? and yet it is true, thou didst murder one this Day, for as thou cameft over such a Bridge, (which he named) there I would have killed thee, and there thy Horse trod upon a Flie and killed it. It seems Mr. Rothwell's Horse stumbled at that place, the Devil having power to cause it, though without hurt either to Horse or Man.*

Mr. Rothwell then said, *Thou hast often beguiled me, I hope God will in time give me Wisdom to discern, and power to withstand all thy Delusions, and be it is that hath delivered me out of thy Hands, and I doubt not also will deliver this poor Man.* The Devil then blasphemed, and quoted many Scriptures out of the Old and New Testament, both in Hebrew and Greek, cavelling and playing the Cratick, and cacking his Allegations with sayings out of the Fathers and Poets in their own Language, which he quoted so readily that the Company trembled to hear such Things from one that understood no Learning, and neither moved Tongue nor Lip all the while : But Mr. Rothwell was wonderfully enabled by Divine Power

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Power, to detest the Devil's Sophistry; upon which the Devil said, *What stand I talking with thee, all Men know thou art bold Rothwell, and fearest no Body, nor carest for Words, therefore I will talk to thee no more.* This Name he carried to his Grave; for the People would say, *This is he whom the Devil called bold Rothwell.*

Mr. Rothwell turning to the People, said, *Good People you see the Goodness of our God, and his great Power, though the Devil made a Fool of me even now through my weakness, yet God hath made the Devil dumb now, do but observe how the Man lies; therefore let us go to Prayer, and that God who hath made him dumb, will, I doubt not, drive him out of this poor mad Man.*

The Devil hereupon raged, blasphemed, and said, *And wilt thou then go to Prayer? If thou dost, I will make such a Noise that thy Prayer shall be distracted, and thou knowest God will not hear a distracted Prayer; but thou hast got a Device because thou would not be distracted, thou shuttest thy Eyes in Prayer (for so he always did) but if you pray I will put out thy Eyes.*

Rothwell. *I look to find thee as great an Enemy in this duty now as I have done heretofore, but I fear not thy threats, I know thou art limited, God heareth the Prayers of the upright, and hath promised to give his Spirit to supply Infirmities; therefore in confidence of his promise and powerful assistance of his Spirit, and in the Name and Intercession of his Son Jesus Christ we will go to Prayer:* And accordingly they did; so, Mr. Rothwell kneeling by the Bed-side where the poor Man lay, the Devil for a quarter of an Hour made an horrible Noise; however Mr. Rothwell's Voice was louder, and a while after the Devil roared at the very Face of Mr. Rothwell, where-with the Man's Body moved, and the Hand was held up, which was the first time he stired; Mr. Rothwell took the Hand and held it down with much ease, two Men being scarce able to hold the other Hand, yet Prayers were still continued, and at length the Devil lay silent in the Man, and soon after departed out of him.

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After which *John Fox* said, *Good Mr. Rothwell leave me not, I shall not live long, for the Devil tells me, he will choak me with the first bit of Meat that I eat.* Mr. Rothwell answered, *Wilt thou believe the Devil that seeks thy Destruction before thou wilst trust in God through Jesus Christ, who seeks thy Salvation ? Hath not God by his Almighty Power dispossessed him ? Had he had his Will thou hadst been in Hell before now ; but he is a Lyar, and as he is not able to binder thy Soul's Life, so shall he not be able to destroy the Life of thy Body ; wherefore get me something (saith he) ready for him, and I will see him eat before I go, and I will beg a Blessing upon it.*

When it was brought, *Eat, faith Mr. Rothwell, and fear not the Devil* ; and urged him to eat, as being a means appointed by God to preserve Life, and quoted the Example of *Zarius's Daughter*, whom our Saviour after he had restored to Life, *Commanded to give her Meat*, St. Luke viii. 55. With much ado and great trembling he at last took and eat. *Look you, says Mr. Rothwell, you all see the Devil is a Lyar, the first bit hath not choaked him, nor shall the rest.* Mr. Rothwell then left him ; after which he was struck dumb for three Years together, and continued to be tempted, though no longer possessed : At length by Prayer, which was instantly put up to God for him, his Mouth was opened, and his Speech restored at that very Instant when a Minister was praying for him in the Congregation where he was present, used this Expression, *Lord open thou his Mouth, that his Lips may shew forth thy Praise* ; to which he answered, *Amen* ; and so continued to speak, and live religiously

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Religiously to his dying Day. *Clark's Martyrol.* 2 p. 1.

XIII. In 1523. Frederick Duke of *Austria*, who was chosen *Empl.* against *Lewis*, was overcome by *Lewis* in Battle, and kept Prisoner in a strong Castle. A Magician coming to *Leopold* his Brother, promised by his Art, and the Assistance of his Spirits to free *Frederick*, and within an Hour to bring him into his Presence if he would give him a good Reward ; the Duke replied, *That if he performed his Promise he would worthily reward him.* The Magician places himself and *Leopold* in a Circle, and by Conjurations called up that Spirit which was wont to obey him, who appearing in the shape of a Man, he commanded him speedily to go and free *Frederick*, and to bring him to him into *Austria* without hurt, the Spirit answered, *I shall willingly Obey thy Commands if the Captive Prince will come with me ;* this said, the Spirit flew into *Bavaria*, and in the Form of a Stranger came to the Prince, to whom he said, *If thou wilt be freed from thy Captivity mount this Horse, and I will carry thee safe in *Austria* to *Leopold* thy Brother. Who art thou ?* said the Prince. *Ask me not,* said the Spirit, *who I am, for that is nothing to the Purpose, but do as I desire, and I will perform what I say.* Which heard, a Horror seiz'd the Prince, though a Man of a bold Spirit, so that Blessing himself, the Horse disappeared and returned to the Conjurer, by whom he was chid for not bringing the Prisoner, who told him all that had passed : At last *Frederick* was freed out of Prison, and confessed that upon the same Day, the same thing happened to him. But *Leopold* was so affrighted with the Spirit he had seen, that a while after he died. *Camer. Hor. Subces.*

XIII. An old Witch very famous for Inchantments, kept a Jackdaw, which at a certain time spoke, at which the Woman let fall her Knife as she was at Dinner, grew pale, and after many sighs and groans said, *This Day my Plough is come to its last period, and I shall suffer some great evil.* Whilst she thus spoke, a Messenger brought Word her Son was Dead ; upon which News

she

she fell sick, and sending for her other two Children, who were a Monk and a Nun, she with tears spake thus to them, *I have by my wretched Fate followed Witchcraft these many Tears, and have given my self Body and Soul to the Devil, who as he was the author of this my wickedness, by persuading me to it, so he will be the Punisher thereof. I desire you would not cease to pray for me while I am alive, for I doubt the Destruction of my Soul is irrecoverable.* Then shall also sew up my Body in a Buck-skin, and put it into a Stone Coffin, fastning it with Lead, and bind it with three great Chains, and if I lie securely three Days, the fourth you shall bury me. Moreover let there be sung for me Prayers for fifty Nights. All this her Children performed. The first two Nights, when the Monks began to sing Hymns about the Body, the Devils opened the Church Doors, which were shut with a great Bar, and broke two chains; the third Night the noise of those Demons who came to fetch the Body was so great, that the Foundation of the Church was shaken. But one Devil more terrible in shape than the rest, broke open the Door, and went toward the Coffin, commanding the Body to rise, which answer'd, *It could not for the Chain. Thou shalt be delivered* (replied he) *from that Hindrance;* and going to the Coffin, broke the third chain, and with his Foot thrust off the covering, then taking the Woman by the Hand, he led her out of the church in the Presence of them all, to the Door, where stood a black Horse neighing, on which the Woman was placed, and all the company of Devils went away with her through the Air, their Noise being so great, that the Inhabitants thereabouts were astonished. *Spe. Hist. lib. 26.*

XIV. In 1544. the Lord Grandison, a Scotch Nobleman, dwelt at Berwick; the Steward of his House was a religious Man, but much afflicted in Mind. Mr. Robert Balsom, a zealous Minister in those Parts, came to visit him, and for the present somewhat satisfied him: But two or three days after being again sorely afflicted,

Mr.

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Mr. Balsom was sent for, who finding him much weakened by this Distemper of Mind, began to speak comfortably to him ; but perceiving he could fasten nothing upon him, he whisper'd in his Ear to this purpose, *I doubt there is sometheng within which you would do well to discover.* The Man's Tongue swelled immediately, and came out of his Mouth, so that he was not able to speak. Mr. Balsom continued to discourse with him, till to the Astonishment of all in the room (who were many, and some Persons of Quality) a shrill Voice was heard, as coming out of his throat without any Motion of his tongue, saying, *What dost thou talk to him of free Grace and Promises ? He is mine.* Mr. Balsom apprehending it to be the Voice of the Devil, replied, *No, Satan, thou dost not know any Man to be thine while there is Life in him.*

Satan. *But this is a notorious wicked Wretch, and therefore he is mine.*

Balsom. *Let the Blood of Jesus Christ cleanse us from all Sin.*

Satan. *If God would let me loose upon you, I should find enough in the best of you to make you all mine.*

Balsom. *But thou art bound, Satan :* And so turning himself to the Standers-by, he said with a cheerful Countenance, *What a gracious God have we, that suffers not Satan to have his Will upon us !* The Devil hereupon began to curse, swear, and to blaspheme the Blessed Trinity. To whom Mr. Balsom said, *The Lord rebuke thee, Satan.*

Satan. *But this Man is mine, for he hath given himself to me, and sealed it with his own Blood.*

Balsom. *I do not believe that the Father of Lies speaketh Truth, and I do not believe, how confident soever thou art, but thou wilt lose thy Hold before to Morrow Morning.* The Devil then continued to curse and swear, and said, *How canst thou endure to hear thy God thus blasphemed ? I will never give over blaspheming as long as thou stayest in the Room.*

Balsom.

Balsom. I will pray for the Man.

Satan. Wilt thou pray for a Man that is damned?

Balsom. I will go home and pray for him, and get all the Force I can in the Town to join with me. After this, there being no Voice heard, Mr. Balsom went home about eleven at Night, where he found divers Christian Friends, which he intended to have sent for, waiting for him, and upon the Sight of them he spake to this Purpose: Friends, I wonder at the Providence of God in bringing you hither at this Time, for otherwise I must have sent for you; and so declaring what had befallen the afflicted Person, he desired them to join their Prayers with his on his behalf; which they continued for some part of the Night. Next Morning Mr. Balsom found him in a very comfortable Condition, and asking him how he did, he answer'd, Through the Goodness of God I have overcome Satan, and am now as full of Comfort as I was before of Trouble. Thus he continued cheerful (tho' very weak) all that Day, and the next Morning died, no Disease being apparent on him. *Clark's Mar.*

XV. Strange is the Relation of the Devil of *Mascon* in *France*, as it was translated by Dr. Peter du *Moulin*, at the Request of the honourable *Robert Boyle*, Esquire, who was fully satisfied of the reality thereof; That in 1612. one Mons. *Perreaud*, a Protestant Minister, being from his own House one Night, his Wife being in Bed, and in her first Sleep, was awaken'd by the noise of her Curtains drawn violently, her Maid lying in the same Room, rose and went to see what was the matter, but could discern nothing. The Night following, the Maid lying with her Mistress, after they were in Bed, they felt something pull off their Blankets; the Maid arose, intending to go into the Kitchen, but found the Chamber bolted on the outside, so she call'd a Boy that lay near, to unbolt the Door: Coming into the Kitchen, and lighting a Candle, she found the Pewter and Brass about the Room, which both that and the night following made a great confused Noise. Mr. *Perreaud* coming

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coming home, was told all this, and before he would go to Bed searched every Corner of the House, and set Bolts and Barricadoes to all the Doors and Windows, stopping every Cat-hole, and left nothing to cause suspicion of Imposture, and so went to Bed. Scarce was he in his Bed, when he heard a great noise in the Kitchen, as the rolling a Billet thrown with great Strength, knocking against a Partition of Wainscot things thrown against it ; Musick was made with a Brass Cullender. Upon this Mr. Perreaud rose, took his Sword and went into the room where the noise was, but found nothing. Next Morning Mr. Perreaud made it known to the Elders of the Church, and to Mr. Tornus a Notary Royal ; after which the Notary and some others sat up with him every night till midnight during the affliction. The first night they came, all was quiet, but *Sept. 20.* about nine a-clock, in the Presence of them all, the Devil began to whistle 3 or 4 Tunes with a loud and shrill Tone, and spoke somewhat hoarse, which seem'd to be about three or four Steps from them, singing a little Tune of five Notes which Birds are taught to whistle, and often repeated the Word *Minister, Minister.* Then said Mr. Perreaud, *Get thee from me, Satan, the Lord rebuke thee.* But continuing to repeat the word *Minister,* Mr. Perreaud said, *Tes indeed I am a Minister, a Servant of the living God, before whose Majesty thou tremblest.* The Devil replied, *I say nothing to the contrary.* Mr. Perreaud said, *I have no need of thy Testimony ;* yet he did continue to repeat the same. Then did he endeavour to transform himself into an Angel of Light, saying over very loud the Lord's-Prayer, the Creed, the Morning and Evening Prayer, and the ten Commandments, but he always left out some Part. He also sung with a loud and audible Voice the 81st Psalm. Then he related many things concerning Mr. Perreaud's Family ; as, that his Father was poisoned, naming the Man that did it, and the Reasons why, and the Place and Manner of it. He further said,

That

that very Night he came from Paris de Vaux, and passed
through the Village of Alloncogne; that at the Door of
Mr. Perreaud's eldest Brother's House he had seen him with
Mr. du Pau, Minister of Thoiry, who were ready to go
to Supper together, and that they were Neighbours and
Friends, that he had saluted them, and asked them whe-
ther they would command him any Service to Mr. Perreaud,
because he was going to Mascon; that they were very
kind to him, and desired him to remember their Love to
Mr. Perreaud, and invited him to drink with them. To
this Mr. Perreaud replied, Thou wicked Fiend, if they had
known thee they would not have been so kind to thee. Mr.
Du Pau afterward told Mr. Perreaud, that he remem-
ber'd very well that at that very time a Man of a
very strange Shape came riding on a lean Horse that
hung down his head, and spake to them to that purpose.

The Devil also told them of another Brother of Mr.
Perreaud's living in the Vale of the Lake de Joux, who
one day, when some of their Kindred came to visit him,
to give them some Divertisement, carried them upon
the Lake, upon a Float of Wood, and that a Storm a-
rose, which overturned the Float, and almost drown'd
them all; which he affirm'd to be of his raising. Also
that the Man and his Wife, who had lived formerly in
Mr. Perreaud's House, falling out, the Wife took her
time when her Husband was going down into his shop,
and pushed him with such violence, that her Husband
fell down Stairs stark dead, that she going down a
back Pair of Stairs, called her Servants, who finding
their Master, judged him to die of some sudden Dis-
ease. Another time the Devil told one present such
secret things, that the Man never told any one, and
judged that the Devil knew his Thoughts. Then he
began to mock at God and Religion, and said *Gloria Patri*,
but skipped over the second Person, and made a
horrible and detestable Equivocation upon the third
Person of the Blessed Trinity. He desired them to send
for Mr. Du Chaffin the Popish Priest of St. Stephen's Pa-
rish,

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hath given me Repentance and Pardon ; but for thy part, thou art hardened in Sin, and shalt never have Repentance nor Pardon. He said also of the Protestants, O poor Hugonots, you shall have much to suffer within a few Years, O what Mischief is intended against you ?

A Popish Lawyer came out of Curiosity to Mr. Perreaud's House, and hearing the Devil foretold future things, would needs question him. Mr. Perreaud desired him to forbear, representing the Sin and Danger of it. The Lawyer rejected his Counsel with Scorn, bidding him teach his own Flock, and so let him govern himself ; and so propounded several Questions to the Devil about absent Friends, private Business, News, State-Affairs ; to all which the Devil answer'd, and then added, Now, Sir, I have told you all you demand of me, I must tell you next what you demand not ? That at this very time you are propounding these Questions to the Devil, such a Man (whom he named) is doing your Business with your Wife ; and then discover'd many secret and foul Practices of the Lawyer. And in the Conclusion, Now, said he, Sir, let me correct you for being so bold as to question with the Devil, you should have taken the Minister's safe Counsel. Then upon a sudden the whole Company saw the Lawyer drawn by the Arm into the midst of the Room, where the Devil whirl'd him about with great Swiftness, touching the Ground only with his Toe, and then threw him on the Floor with much Violence, and being carried home, he lay sick and distract'd long after.

It seems Satan was now let loose in France ; for the Devil appear'd at Lions like a fine Gentlewoman to the Lieutenant of the Watch, called *La Gaquire*, and two of his Companions, who had all carnal knowledge of her, and came to tragical ends. A Nobleman at Paris had Cohabitation with the Devil in the shape of a beautiful Lady, who being visited by Physicians, was found to be the Body of a Woman hanged some Days before. And the Prisons in *Mascon* were filled with

Men

Men and Women, young and old, all indicted of Witchcraft ; who appealed to the Parliament of Paris. As they went thither under a Guard, a Coach met them, and in it one like a Judge, who asked the Captain what Prisoners he conducted. He having satisfy'd him, he called to one by Name, saying, *How now ! art thou one too ? Fear nothing, for neither thou, nor any of thy Company shall suffer.* This proved true, for soon after they were all released. A Girl at *Mascon*, of about thirteen, Daughter to a Citizen, lying with the Maid, perceiving she absented her self many times in the Night, asked her whence she came : The Maid answer'd, *That she came from a Place where was good Company, good Dancing, and all kind of Sports and Merriment.* The Girl desired the Maid to bring her thither ; so she anointed her, and made her do the Ceremonies prescribed by Witches. After which the Girl was carried into the Air ; but seeing her self above the Convent of the *Capuchin Friars*, she called upon God for Help, who caused the Devil to lay her down in the Friars Garden about Midnight. The *Capuchins* hearing her lamenting Voice, went to her, to whom she related these Passages ; so two of them secretly convey'd her to her Father's House. Also the Devil haunted the House of a Woman-Baker in *Mascon*, in the Shape of a Man with a red Cap on his Head, and would often look out of the Window by Moon-light, and was seen by many. He kept a great Stir in *St. Stephen's Church* in *Mascon*, overturning divers Graves, &c. He did the like also in the Church of *St. Alban*. And in a Widow's House near *Mascon* he did much Damage for three Months together, letting out the Wine in the Cellar, and beating several Persons. A Lock-Smith coming drunk into the House, gave many ill and threatening Words to the Devil, who with the Andiron grievously beat him, till he ran out of the House.

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Men and Women, young and old, all indicted of Witchcraft ; who appealed to the Parliament of Paris. As they went thither under a Guard, a Coach met them, and in it one like a Judge, who asked the Captain what Prisoners he conducted. He having satisfy'd him, he called to one by Name, saying, *How now ! art thou one too ? Fear nothing, for neither thou, nor any of thy Company shall suffer.* This proved true, for soon after they were all released. A Girl at *Mascon*, of about thirteen, Daughter to a Citizen, lying with the Maid, perceiving she absented her self many times in the Night, asked her whence she came : The Maid answer'd, *That she came from a Place where was good Company, good Dancing, and all kind of Sports and Merriment.* The Girl desired the Maid to bring her thither ; so she anointed her, and made her do the Ceremonies prescribed by Witches. After which the Girl was carried into the Air ; but seeing her self above the Convent of the *Capuchin* Friars, she called upon God for Help, who caused the Devil to lay her down in the Friars Garden about Midnight. The *Capuchins* hearing her lamenting Voice, went to her, to whom she related these Passages ; so two of them secretly conveyed her to her Father's House. Also the Devil haunted the House of a Woman-Baker in *Mascon*, in the Shape of a Man with a red Cap on his Head, and would often look out of the Window by Moon-light, and was seen by many. He kept a great Stir in St. Stephen's Church in *Mascon*, overturning divers Graves, &c. He did the like also in the Church of St *Alban*. And in a Widow's House near *Mascon* he did much Damage for three Months together, letting out the Wine in the Cellar, and beating several Persons. A Lock-Smith coming drunk into the House, gave many ill and threatening Words to the Devil, who with the Andiron grievously beat him, till he ran out of the House.

50 The miserable Ends of Magicians, &c.

The ten or twelve last Days the Devil threw Stones about Mr. Perreaud's House from Morning to Evening in great quantity, some of three Pounds weight. On of those last Days Mr. *Tornus* went to Mr. Perreaud's House, to know whether the Devil was there still, and whistling several Tunes, the Devil answer'd him in the same Tune. Then the Devil threw a Stone at him which falling at his Feet, he took it up, marking it with a Coal, and threw it into the Back-side, and presently the Devil threw it at him again ; he found it very hot, and said, That he believed it had been in Hell since he handled it first. *December 22.* the Devil went quite away, and next Day a great Viper was seen going out of Mr. Perreaud's House : which being discovered by some Sailors, they seized it with long Pincers, and carried it all over the Town, crying Here is the Devil that came out of the Minister's House and left it with an Apothecary, and it was found to be a true and natural Viper, a Serpent rarely seen in those Countries. All the while the Devil haunted Mr. Perreaud's House, God suffer'd him not to do the least injury either to their Persons or Goods.

The Narrative was drawn up at large by Mr. Perreaud, a Divine, and attested by many credible Witnesses. Considering then the many notable Pranks of the Devil and his Disciples, it is strange there is no more hurt done in the World ; did we not remember that their Power is so limited by God, that they cannot perform what their Malice would prompt them to, and for those who are resolv'd not to believe there are no Spirits, Apparitions, or Possessions, it is because they have neither seen nor been sensible of any such Matter. I shall conclude with this short, but true Account :

XVII. In 1599. at *Loin* in *Gulick*, a Damsel called *Helena* was possessed by the Devil, whom the Popish Curate of the Parish undertook to eject ; but when he had used many Charms to no Purpose, being in a rage, he said to the Devil, If thou hast any Power to en-

er into a Christian's Body, depart out of the Damsel, and enter into me. To whom the Devil answer'd, What need I tempt him whom by good Right I shall be sure to en-
emy at the last day? *Chafion Loci Commun.*

C H A P. III.

Remarkable Predictions and Passages of approaching Death, and how the Events has been answerable; with an Account of some Appeals to Heaven in case of Injustice from Men, and what hath follow'd thereupon.

Historians observe there have seldom been any remarkable Revolutions in the Fortunes of considerable Places or Persons, but there are certain previous Presages thereof; and though some may be only accidental, and adapted to the occasion by the Ingenuity of others, yet many may seem sent on purpose from Heaven with no obscure Intimations of what divine Providence was about to bring to pass.

It is observable, that when Men who sit in the place of God, shall through Corruption or Malice oppress the Innocent, in such Cases the supreme Judge oft reserves the Decision of the Cause to be made at his own Bar, and hath inspired the Injur'd to give Oppressors a Summons of Appearance, which they have notwithstanding been able to avoid, though sometimes told the affixed Days wherein the Destiny should happen. Of both which we shall recite several Examples.

I. *Josephus* sets down this as a Prodigy presaging the Destruction of the Jews. There was, saith he, one *Jesus* the Son of *Ananias*, a Countryman of mean Birth, who for four Years before the Seige of *Jerusalem*, when

52 Remarkable Presages of Death,

all was in deep Peace and Security, coming up to the
Feast of Tabernacles, began upon a sudden to cry out
and say, A Voice from the East, a Voice from the
West, a Voice from the four Winds, a Voice against
Jerusalem and the Temple, a Voice against Bride
grooms and Brides, a Voice against all the People.
Thus he went about crying night and day; and being
apprehended and scourged, he still continued the same
even under the very Strokes, without any other word
so they supposing it some Divine Motion, brought him
before the *Roman* Prefect, and being by his Command
again whipt, and his Flesh torn to the Bones, he neither
shed one Tear, nor entreated for Mercy, but to every
Blow in a mournful Tone he cried out, Wo, Wo
Jerusalem. This he continued to the Time of the
Siege, even for seven Years together; and at last to his
common Saying of Wo to the City, the People, the
Temple, &c. he added, Wo likewise to myself, and
immediately a Stone from the Battlements fell upon
him, and killed him. *Josephus's Hist. of the Jews.*

II. The Duke of *Buckingham* had some ominous Presages of his End. Being to take his leave of *Archbishop Laud*, My Lord, saith the Duke, I know your Lordship hath worthily good access to the King, pray put his Majesty in mind to be good (as I no Ways distrust) to my poor Wife and Children. At which Words the Bishop somewhat troubled, ask'd him whether he had any secret Presage in his Mind. No, said the Duke, but I think some Adventure may kill me as well as another Man. The Day before he was slain, feeling some Indisposition, King *Charles I.* gave him a visit in his Bed, where, after much private conference, the Duke at the King's departing embraced him in a very unusual manner, and also his Friend the Earl of *Holland*, as if his Soul had divined he should see them no more. On the Day of his Death the Countess of *Denbigh*, his Sister, receiv'd a Letter from him, whereunto as she was writing an Answer, she bedewed the Paper

er with her Tears, and after a bitter Passion, whereof she could give no reason, but that her Brother was gone, fell into a Swoon. Her Letter ended thus; *I will pray for your happy Return, which I look at with a great Cloud over my Head, too heavy for my poor Heart to bear without Torment, but I hope the great God of Heaven will bless you.* The Morning after his Murder, the B. of Ely, her devoted Friend, came to visit her, attending till she should awake, which she did with the affrightment of a Dream; her Brother seeming to pass through a Field with her in his Coach, where hearing a sudden Snout of the People, and asking the reason, was answer'd, it was for Joy that the Duke of Bucking-ham was sick: Which she had scarce related to her Gentlewoman, before the Bishop enter'd her Chamber, as a Messenger of the Duke's sudden Death. His Picture fell down in the High-Commission Chamber at Lambeth the same Day that Dr. Lamb, his great Favourite, was slain in the City of London for a Conjurer. Also the Lady Davis, reputed a great Prophetess, had foretold that the Duke's fatal Time would not come till August. And lastly, Mr. Towerson, an Officer of the Custom-house, was charged by a Phantasm, or Spirit like the Duke's Father, to tell him, *That if he chang'd not his Courses, he would shortly become a great Fairing to the City of London.* Which was thought to be accomplish'd by his Death. Aug. 23. the Day before Bartholomew-Day, John Felton at Portsmouth gave him a deep Wound in his left side by a back Blow, with a Dagger, which the Duke himself pulling out, sunk under the Table in the Room, and expir'd. One thing (saith Sir Henry Wotton) is to be beyond all Wonder, That not many Minutes after the Duke's Fall, and removal of the Body into the first Room, there was not a living Creature in either of the Chambers near the Body, whereas commonly in such Cases a sudden Conflux of People crowds to the Place to hearken and see; but is

seems the Horrour of the Fact stupify'd all Curiosity, pass'd f
Relique Wottoniana. Destiny

III. In the Reign of K. Hen. VIII. Mr. *Gresham*, Merchant of London, was sailing from *Palermo* in *Sicily*, and A wherein dwelt at that time one *Antonio*, surnamed, *The rich*, who at one time had two Kingdoms mortgaged to him by the King of *Spain*; Mr. *Gresham*, crostled by contrary Winds, was constrained to anchor under the Island of *Strombolo*, where was a burning Mountain. Now about Mid-day, when for a certain Space the Mountain used to forbear sending forth its Flames, he with eight of the Sailors ascended the Mountain, approaching as near the Vent as they durst, where amongst other Noises, they heard a Voice cry aloud, *Dispatch, dispatch, the rich Antonio is coming.* Terrified herewith, they hasted their return, and the Mountain presently vomited out Fire. But desiring to know more of this Matter, they returned to *Paterno*, and enquiring for *Antonio*, found he died about that very Instant when that Voice was heard by them. Mr. *Gresham* at his return into *England* reported this to the King, and the Mariners confirmed the same on their Oaths. This wrought so deep an Impression upon Mr. *Gresham*, that he gave over merchandizing, and distributed his Estate to his Kindred and good Uses, retaining only a Competency, and spent the rest of his Days in a solitary Devotion. *Sandy's Travels, lib. 4.*

IV. *James IV. K. of Scotland*, intending War with *England*, an old Man of a venerable Aspect, in a long blue Garment, came to the Church of St. *Michael's* at *Linlithgow*, while he was at his Devotion, and leaning over the Canon's Chair, where the King sate, said, *I am sent unto thee, O King, to give thee warning not to proceed in the War thou art about, for if thou do, it will be thy Ruin:* And having thus said, withdrew back among the Multitude. The King, after Service ended, enquir'd earnestly for him, but he could not be found, neither could any perceive how, when, or where he

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osity passed from them. But no warning could divert his Destiny. His Queen also acquainted him with the Visions and Affrightments of her Sleep, that her Chains Sicily and Armlets were turned into Pearl ; that she had lost, the one of her Eyes. He answer'd, *These were but Dreams* arising from the many Thoughts and Cares of the Day. So d by the march'd on, and fought with the English, and was r the slain in Flodden Field, with a great many of his Nobility and Soldiers, Sept. 9. 1513. Baker's Chron.

V. The Lord Hastings was arrested by Richard III. because he would not join with him against the young King Edward V. and in making Richard King, who was already Protector ; and being charged with High Treason, Richard wish'd him to make haste to be confessed, for he swore by St. Paul (his usual Oath) that he would not touch Bread or Drink till his Head was off ; so he was led forth to the Green in the Tower, where his Head was laid upon a Log of Timber, and stricken off. In this Man's Life we may observe how inevitable Destiny is ; for the Night before the L. Stanley sent a secret Messenger at Midnight to acquaint him with a Dream he had, That a Boar with his Tusks so goared them in their Heads, that the Blood ran about their Shoulders. And because Richard gave the Boar in his Arms, this Dream made such a fearful Impression upon his Heart, that he resolved to stay no longer, and had made his Horse ready, desiring the L. Hastings to go with him, thereby to be out of danger before Daylight. But the L. Hastings answer'd the Messenger, *Good Lord ! doth your Master lean so much on such Trifles, to put such Faith in Dreams, which either his own Fear facieth, or else doth rise in the Night's Rest by reason of the Day's Thoughts ? Go back to thy Master, and commend me to him, and pray him to be merry, and have no Fear, for I assure him as I am sure of the Man he thinketh of, as of mine own Head.* The Man he meant was Catesby, who deceiv'd him, and was the first Mover to rid him out of the way. The same Morning his Horse stumbled twice

56 *Remarkable Presages of Death,*

or thrice with him, almost to falling, which tho' it happen to such to whom no Mischance is towards, yet it hath been often observed a Token of some great Misfortune. *Baker's Chron.*

VI. An Italian called *David Ristic*, followed the Ambassador of Savoy into Scotland, hoping to better his Fortune, and attended on Q. Mary in Quality of a Musician. After growing into Favour, he was admitted to write her French Letters, and then to be Secretary of State, had the Queen's Ear, and govern'd all Affairs at Court; yea grew to that Excess of Pride as to out-brave the King in his Apparel, Household Furniture, Number and Sorts of Horses, and every thing else. This Man had warning often given him by a French Priest, thought to have Skill in Magick, to do his Business and be gone, for he could not stand against those that opposed him. He answer'd cisdainfully, The Scots are given more to brag than fight. Some Days before his death, being warn'd by him to take care of the Bastard, he replied, That whilst he liv'd he should not have Credit nor Power enough in Scotland to do him hurt; for he thought the Earl of *Murray* to be the Man: But one day, in the Queen's Bed-chamber, the first Stroke was given him by *George Douglas*, base Son to the Earl of *Angus*, after whom every Man inflicted his Wound, till he was dispatch'd, in 1565. *Spotswood's Hist. of Scotland.*

VII. Archbishop *Laud* had strange Presages of his Fall and Death. Dec. 27. 1639. happen'd such a violent Tempest, that many Boats at *Lambeth* were broke to Pieces, the Shafts of two Chimneys were blown down upon the Roof of his Chamber, and beat down the Lead and Rafters on his Bed, in which Ruin he must have perish'd, if the roughness of the Water had not forc'd him to keep his Chamber at *Whitehall*. The same Night at *Croydon* one of the Pinnacles fell from the Steeple, beating down the Roof of the Church above 20 Foot square. And at the Cathedral at *Canterbury*

bury, one of the Pinnacles upon the Belfry Tower, which carried a Vane of this Archbishop's Arms upon it, was carried a great distance from the Steeple, and fell upon the Roof of the Cloister, under which the Arms of the Archbishop's See were engraven in Stone ; which gave one occasion to say, *That the Arms of the present Archbishop of Canterbury breaking down those of the See of Canterbury, not only presaged his own Fall, but the Ruin of the Metropolitan Dignity by the Weight thereof.* On the Eve of St. Simon and Jude, a Week before the Beginning of the Parliament 1640, which drew him to his fatal Ruin, going to his Study to send some Manuscripts to Oxford, he found his Picture fallen on the Floor, flat on the Face, the String being broke by which it hung, at the sight whereof he began to fear it to be an Omen of Ruin coming upon him, and occasion'd him to look back on what happen'd Sept. 19. 1633. the day of his Translation to the See of Canterbury, when the Ferry-boat transporting his Coach and Horses, with many of his Servants in it, sunk to the Bottom of the Thames. *Heylin's Life of Archbishop Laud.*

VIII. *Duncan K. of Scots* had two principal Favourites, *Macbeth* and *Banquo*, who travelling thro' a Forest were met by three Witches or Wizards : The first Witch making obeysance to *Macbeth*, saluted him by the Name of *Thane*, or Earl of *Glammis* ; the second saluted him *Thane*, or Earl of *Cauder* ; the third, King of *Scotland*. This is unequal dealing, said *Banquo*, to give my Friend *Macbeth* all the Honours, and me none. One of the Witches answer'd, That he indeed should not be King, but out of his Loins should come a Race of Kings to rule the *Scots*. And having thus said, they all vanished. Upon their arrival at Court, *Macbeth* was created Earl of *Glammis*, and soon after Earl of *Cauder*. Seeing then how happily the Predictions of the three Wizards fell out in the two former, he resolv'd not to be wanting to himself in fulfilling the third, so he call'd to mind the Prediction about *Banquo*,

suspecting whom as his Supplanter, he killed with his whole Posterity ; only *Fleans*, one of his Sons, escap'd with difficulty into *Wales*. *Macbeth*, thus freed from fear of *Banquo* and his Issue, built *Dunsinan Castle*, but on some new Fears consulting his Wizards of his future State, he was told by one, That he should never be overcome till *Bernane Wood* came to *Dunsinan Castle* ; and by another, That he should never be slain by any Man that was born of a Woman. Secure then from all future Dangers, he gave himself up to debauchery and cruelty eighteen Years ; but then *Macduff*, Governour of *Fife*, with other Patriots of their Country, met privately one Evening at *Bernane Wood*, and taking every one a Bough in his Hand, to keep them from discovery, they march'd early in the Morning towards *Dunsinan Castle*, which they took by storm. *Macbeth* escaping, was pursued by *Macduff*, who overtaking him, urged him to the Combat, the Tyrant answer'd, That he in vain attempted to kill him, it being his Fate never to be slain by any Man that was born of a Woman. Now then, said *Macduff*, is thy fatal End drawing fast upon thee, for I was never born of a Woman, but cut out of my Mother's Belly ; which so daunted the Tyrant, tho' otherwise valiant, that he was easily slain. *Fleance* being in *Wales*, gained the Affection of the Prince's daughter of the Country, and by her had a Son called *Walter*, and they flying out of *Wales*, returned into *Scotland*, where his descent being known, he was restored to the Honours of his House, and made Steward to *Edgar King of Scotland*, the Name of *Stewart* growing hence hereditary to his Posterity, 11 of whom were, after the death of *David Bruce*, Kings of *Scotland*. *Heylin's Cosmography*.

IX. The Duke of *Biron*, a Peer of *France*, when only Baron of *Biron*, being in Trouble for the Death of the Lord *Cerency*, and others, slain in a Quarrel, went disguised like a Carrier to Mons. *La Brosse*, a great Mathematician,

thematician, held skilful in calculating Nativities, and shewed his Nativity drawn from some other, pretending it was a Gentleman's whom he served, and desired to know what end that Man should have ; *La-Brosse* having erected this Figure, said, *He was of a good House, and no older Person than he, asking him if it were his* ; the Baron answered, *I will not tell you, but pray let me know what his Life and end shall be* ; The old-Man who was then in a little Garret, which served him for a Study, said unto him, *My Son, I see that be whose Nativity this is, shall come to great Honour by his Industry and Military Valour, and may be a King, but that there is a Caput Argil which binders it* : The B. ask'd him what that was ; *La Brosse* reply'd, *Ask me not what it is* : I must needs know it, said the Baron. In the end he answered, *My Son it is this, that he will commit such things as will make him lose his Head*. The baron beat him, and left him half dead, carrying away the Key of the Garret-door with him, as he bragged afterwards. Likewise one *Cesar* a Magician at *Paris* told him, *That only a back Blow of a Burgonian would binder him from being King* ; He remembred this Prediction being Prisoner in the *Bastile*, and hearing the Hangman of *Paris* was a Burgonian, he said, *I am a dead Man* ; and soon after he was beheaded for conspiring against the King. *Hist. of France.*

X. In 1279, there lived in *Scotland* one *T. Lermonth*, a Man much admired for foretelling many Ages before, the Union of *England* and *Scotland* in the ninth Degree of *Bruce's Blood*, with the Succession of *Bruce* to the Crown, being yet a Child, and many other Things which the Event made good. The day before the death of K. *Alexander*, he told the Earl of *March*, That before next day noon, such a Tempest should blow, as *Scotland* had not felt many Years before. The next Morning being clear, the Earl challenged *Thomas* as an Impostor ; he replid that Noon

was not yet past ; about which time a Post came to inform the Earl of the King's sudden Death ; then said *Thomas*, this is the Tempest I foretold, so it shall prove to *Scotland*, as indeed it did. *Spotswood's History of Scotland.*

XI. Two Gentlemen, intimate Acquaintance, travelled to the City of *Megara* ; when they were arrived, one went to lodge at a Friend of his, the other at an Inn. He that was at his Friend's House, saw in his sleep his Companion beseeching him to assist him, for he was set upon by his Landlord, and that by his speedy coming he might deliver him from a very imminent danger ; being awakened, he leaps from his Bed and intends to go to the Inn, but by an unhappy Fate desists from his compassionate Purpose, and believing his Dream had nothing in it, returns to his Bed and Sleep ; when the Person appears the second time all bloody, and requested him earnestly, that seeing he had neglected the preservation of his Life, yet he would not be wanting to revenge his Death ; That he was murdered by his Landlord, and at this very time was carried in a Cart toward the Gate of the City, coyered with Dung ; the Man overcome with these intreaties of his Friend, runs to the Gate, finds the Cart he had seen in his Dream, which he seizes, and finds the Body of his Friend, and drags the Innkeeper to his deserved Punishment. *D. More's Immortal Soul.*

XII. Mr. *Morison*, an English Gentleman gives this Relation : Whilst I lived at *Prague*, early in the Morning the Sun-beams glancing on my Face in my Bed, I dreamed that a shadow passing by, told me my Father was dead, at which awaking all in a sweat, and affected with this Dream, I arose, and wrote the day, hour, and all circumstances in a Paper-book, which with many other Things I put into a Barrel and sent to *England* ; and being at *Nuremburgh*, a Merchant well acquainted with me and my Relations, told me my Father died some Months past ; when I returned

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into England four Years after, I would not open the Barrel, nor look into the Book in which I had wrote this Dream, till I called my Sisters and other Friends to be Witnesses, where my self and they were astonished to see my Dream answer the very day of my Father's Death. *Morison's Travels.*

XIII. The Night before Henry II. of France was slain, Queen Margaret his Wife dreamed, *That she saw her Husband's Eye put out*; there was Justs and Turnaments at that time, into which the Queen besought her Husband not to enter because of her Dream, but he was resolved, and there did great things; when it was almost done he would needs run a Tilt with a Knight, who refused him, named *Montgomery*, but the King was bent upon it, so breaking their Launces to Shivers in the Encounter, a Splinter breaking struck the King so full into the Eye that he received his deadly Wound. It is to be observed of this King, that *Ann du Bourg* a Councillor of singular Understanding, making a Speech before him a little before his Death, in defence of the Protestant Religion, and against Persecution, he therein Render'd *Thanks to Almighty God for moving the King's Heart to be present at the decision of so weighty a Cause as that of Religion, and humbly entreated him to consider thereof, it being the Cause of Christ himself, which of Right ought to be maintained by Princes, &c.* But the King instead of hearkning to his good Advice, was so incensed that he caused him to be apprehended and carried to Prison, protesting to him in these Words, *These Eyes of mine shall see thee burnt*, sending a Commission to the Judges to make his Proces; mean time great Feasts were preparing at Court, for the Marriages of the King's Daughter and Sister: The day being come, the King employed all the Morning in examining the President and other Counsellors of Parliament again *du Bourg*, and others charged with the same Doctrines; intending to glut his Eyes in seeing his Execution, but that very Afternoon he received

ved that fatal Blow in his right Eye, which so pierced his Head that his Brains were perished, and killed him in eleven days, whereby his hope of seeing *du Bourg* burned, was frustrated. *Clark's Martyr.*

XIV. One dreamed he was bitten to Death by a Lyon of Marble, that was set at the Entrance of the Temple; and next Morning going to that Temple, and beholding the Marble Statue of the Lyon, he jestingly told his Dream to those with him, and putting his Hand in the Lyon's Mouth, said laughing, *Bite now my valiant Enemy, and if thou canst, kill me:* He had scarce spoke the Words when he was stung to death with a Scorpion that there lay hid, and unexpectedly found the Truth of his Dream. *Crescentius* the Pope's Legate at the Council of *Trent*, being busy a Writing Letters till late in the Night, saw a black Dog of a vast bigness, flaming Eyes, and Ears almost to the Ground, enter the Room directly toward him, who laid himself under the Table; frightened at the sight, he called for his Servants to look for the Dog, but they could find none. The Cardinal hereupon fell sick, crying out upon his Death-bed, drive away the Dog that leaps upon the Bed. *Wanly Hist. of Man.*

XV. In 1154, *Henry* Archbishop of *Mentz*, a pious and peaceable Man, not able to endure the dissolute manner of his Clergy, determined to subject them to sharp censure: But while he thought of this he himself was by them beforehand accused to Pope *Eugenius IV.* The Archbishop sent *Arnoldus* his Chamberlain to *Rome*, to make Proof of his Innocency, but the Traitor deserted his Lord, and instead of defending him, traduced him thither. The Pope sent two Cardinals to *Mentz* to determine the Cause; who being bribed by the Canons and *Arnoldus*, deprived *Henry* of his Bishoprick with great scorn and ignominy, and substituted *Arnoldus* in his stead. *Henry* bore all patiently without appealing to the Pope, which he knew would be to no purpose, but openly declared, That from their

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unjust Judgment he made Appeal to Christ the just Judge ; there (said he) will I put in my Answer, and thither I cite you : The Cardinals jestingly replied, *When thou art gone before we will follow thee.* About a Year after the Archbishop died ; upon which the Cardinals said, *Lo, he is gone before, and we shall follow after.* But their Jest proved earnest, for both died the same Day, one in an House of Office, and the other gnawing of his own Fingers in the madness of his Distemper. *Arnoldus* who was accessary was assaulted in a Monastery, butchered, and his Carcass thrown into the Town Ditch. *Chetwind Col.*

XVI. *Philibert Hamlin* a Popish Priest in France, was in 1557, converted to the Protestant Religion, and went to *Geneva*, where he was made a Minister of the Reformed Religion, preaching with good success at *Alenart*, and other places : At last he with his Landlord whom he had instructed in the Protestant Religion were cast into Prison at *Bourdeaux* ; whilst they lay there, in came a Priest with his Accoutrements to say Mass ; but *Philibert* inflamed with zeal against such ridiculous Fopperies, pluck'd the Garments from his Back, and overthrew the Chalice and Candlesticks, saying, *It is enough to blaspheme God in the Churches, and not to pollute the Prison also with your Idolatry.* The Jaylor seeing this fell upon him, and removed him into a Dungeon, loading him with Irons which made his Legs swell, where he lay 8 days ; his Landlord terrified with the fear of death, renounced his Religion, and was set at Liberty, whereupon *Philibert* said unto him, *O unhappy and more than miserable Man ! Is it possible you should be so foolish, as for saving your Life a few days, to deny the Truth ? Know therefore that though you hereby avoid corporal Fire, yet your Life shall be never the longer, for you shall die before me, and yet have not the Honour to die for the Cause of God, but shall be an Example to all Apostates.* The Landlord going out of the Prison was slain by two Gentlemen who had a Quarrel against him

64 *The woful Deaths of wicked Popes,*

him ; *Philibert* hearing it, protested, *That he knew of no such Thing before, but spoke as it pleased God to guide his Tongue* : *Philibert* being condemned and carried to Execution, they drowned his Voice by sounding of Trumpets, yet in the midſt of the Flames, praying and exhorting the People to Conſtancy in the Truth, he rendred up his Soul to God. *Clark's Martyr.*

XVII. When by the persuasion of *Philip*, King of *France*, Pope *Clement* had condemned the Order of Knights Templars, and put many to Death ; a *Neapolitan* Knight being brought to ſuffer, eſpying the Pope and King of *France* at a Window, he with a loud Voice ſaid, *Clement thou cruel Tyrant, ſeeing there is none left among Mortals to whom I may make an Appeal, as to that grievous death whereto thou haſt unjustly condemned me, I do therefore Appeal to the just Judge, Christ our Redeemer, unto whose Tribuual, I cite thee and King Philip to make your Appearance within a year and a day ; where I will then open and defend my Cause.* Pope *Clement* died within the time, and King *Philip* ſoon after, in 1214. *Lipsius Mon. 2.*

XVIII. A Master of the Teutonick Order, proposed a Match between a young Merchant and a Woman of doubtless Fame : The young Man refuſed the overture, because he that perfwaded the Marriage was ſuppoſed to be no hater of the Woman ; the Master reſented this refuſal ſo ill, that he contrived the young Man ſhould be accuſed of Theft, and being condemned he commanded him to be hanged ; prayers and tears were of no avail ; ſo the Innocent as he was led to Execution ſaid with a loud Voice, *I ſuffer unjustly, and Appeal to the ſupreme Lord of Life and Death, to whom he that hath ſo unjustly condemned me, ſhall render an Account thirteen Days after this very Day.* The Master scoffed at this, but that very day being taken with a ſudden fickneſs, he cried out, *Miferable Man that I am, beſtold I die, and this day I muſt appear before the All-ſeeing Judge ;*

w of Judge ; and died presently after. Wanly's History of
uide Man.

XIX. A poor Labourer at *Calis*, who had been an
bearer of Mr. Adam Damlip (a famous Protestant
preacher at *Calis*, when in the hands of the English)
saying among some Company, *That he would never be-
lieve the Priest could make the Lord's Body at his pleasure*,
he was condemned by one *Harvey* a Commissary there,
who railed upon him, calling him Heretick, and say-
ing he should die a vile death ; the poor Man answered,
I am no Heretick, but hold the true Faith of Christ ;
and whereas thou sayest I shall die a vile Death, thou
thy self shalt die a vile death, and that shortly : The
Man was burnt, *Harvey* in half a year was hanged and
quartered for Treason. Clark's *Martyr*. p. 427.

XX. In *Sweden*, *Johannes Turfo* sentenced a Man
to lose his Head, who, when all other defence was de-
nied, fell on his Knees and with great earnestness, said,
*Behold I die unjustly, and cite the unjust Judge to God's
Tribunal, there to answer for my Head within this Hour.*
These were looked on as frivolous words, but scarce
was the Man beheaded, when the Judge himself fell
down dead. *Delrio*. *Otho*, Emperor of *Rome*, being re-
prehended by his Son *William*, then Bishop of *Mentz*,
for his Marriage with *Adelaida*, the Emperor was so
offended that he sent him to Prison ; the Bishop cited
his Father *Otho* to the Tribunal of Christ, and, said he,
upon *Whitsunday* both of us shall appear before the
Lord Christ, where by divine Judgment it shall appear
who hath transgressed the limits of his duty ; so the
Emperor died on *Whitsunday*, and his Son the Bishop
some short time before. *Drexel. Op.*

XXI. *Rodulphus* Duke of *Austria*, being offended
with a Knight, caused him to be thrust into a Sack and
thrown into the River ; the Knight being in the Sack,
as yet not sown up, espying the Duke looking out of a
Window to behold the Spectacle, crying with a loud
Voice, Duke *Radulph*, I summon thee to appear at the
dreadful

dreadful Tribunal of the Almighty God, within the compass of One Year, there to shew cause wherefore thou hast undeservedly put me to Death. The Duke, at Work, received the Summons with laughter, and said, *Well, I will see you before and I will then present myself*; the Year being almost spent the Duke fell into an high Fever, and remembering the Appeal, said, *The time of my death doth now approach, and I must go to Judgment*, and died soon after. *Dinoth. lib. 8.*

XXII. Ferdinand II. of Spain, was a great Man, but rigid in Judgment, seeming to incline to Cruelty. About 1312, he commanded two Brothers, *Peter* and *John*, of a Noble Family of *Garvialii*, to be thrown headlong from an high Tower, as being suspected guilty of the death of *Beneridius*, a Noble Person, though they with great constancy denied it; but finding the King had no regard to any defence they could make, they appealed to the divine Tribunal, and turning to the King, bid him Remember to make his Appearance there, within thirty days at the farthest; Ferdinand made no reckoning of their Words, but upon the thirtieth day after, his Servants supposing he was asleep, found him dead in his Bed, in the flower of his Age, being but twenty-four Years old. *Wanly Hist. Man.*

XXIII. *Burchardus* Bishop of *Halberstadt*, in 1059, had an unjust controversy with the Abbot of *Helverdense*, about some Lands in *Saxony*, which the Bishop by force sought to make his own; it was to no purpose to resist so powerful an Adversary; but the injured Abbot some days before his death sent to *Frederick Count Palatine*, and entreated him to bear these his last Words to the Prelate, that being too weak to contend (though the Law was on his side) he gave place, and was departing his Life, but that God would be the Judge to whom he made his Appeal; and that both of them should prepare to order their Cause before his Tribunal, where favour and power set aside, only Justice should prevail. In a short time the Abbot died

in the of a Fever, and the Bishop as he was mounting his
reform Horse fell down as if stricken with a Thunderbolt whose
Duke salt Words were, *That he was hurried away to the Judgment
Seat of God, there to be judged.* Deirio. Disquisit.
Year lib. 4.

XXIV. *Francis Duke of Britain, cast his Brother Aegidius into Prison, and falsely accused him of high Treason.* Aegidius almost famished, perceiving his fatal hour approached, called a Franciscan out of the Window of the Prison, and made him promise to tell his Brother, that within fourteen Days he should stand before the Judgment Seat of God: The Franciscan found the Duke in Normandy, and told him of his Brother's death, and of his Appeal to the Tribunal of God; the Duke terrified with this Message, grew ill, and expired upon the very day appainted. *Drexelius Oper.*

XXVI. *Patrick Hamilton* of an honourable Family in *Scotland*, went into *Germany*, and became acquainted with *Luther* and *Melancthon* at *Wirtenburg*, from thence he went to the University of *Marpurg*, and for his Learning and Integrity of Life was had in Admiration; however he could not rest till he returned into his own Country, where the Reformation began to break forth, as well in publick, as private, which so disturbed the Popish Clergy, that *J. Beaton*, *Archbishop of St. Andrew's* sent for *Hamilton*, and after conference he had his Liberty, the Bishop seeming to approve his Doctrine, and that there needed a Reformation in the Church; but the rest fearing their Kingdom of darkness should be endangered, persuaded the King, then young and led by them, to go on Pilgrimage to *St. Dothes in Ross*, that no Application be made to him for saving his Life, who not suspecting their Malice, remained like a Lamb among Wolves: The King being gone, *Mr. Hamilton* was seized by the Bishop's Officers, and carried to the Castle, and next day was brought forth into Judgment, and condemned to be burnt upon

several

several Articles about Pilgrimages, Purgatory, Prayers to Saints, &c. After dinner the Fire was prepared, and being tied to the Stake, he cried with a loud Voice, *Lord Jesus receive my Spirit! How long shall darkness overwhelm this Realm? and how long wilt thou suffer the Tyranny of these Men?* The Fire was slow, and put him to great Torment; but that which most troubled him, was the clamour of some Fryars, who cried, *Turn thou Heretick, call upon our Lady, say, Salve Regina, &c.* To whom he answered, *Depart from me thou Messenger of Satan;* and speaking to Cambell a Friar (with whom he had conferred about Religion, who informed and roared against him to recant) Mr. Hamilton with great vehemency said, *wicked Man, thou knowest the contrary, and hast confessed the contrary to me; I Appeal thee before the Tribunal of Jesus Christ.* After which he resigned up his Spirit to God, in 1527. Cambell was troubled at these Words, and from that day was never in his right Mind, dying mad. *Clark's Martyr.*

Thus though the Fool hath said in his Heart their is no God, and because Justice is not presently inflicted upon Sinners, Men harden themselves in Rebellion against Heaven, yet we here find that the Lord is known by his Judgments which he executeth.

CHAP. IV.

The wicked Lives and woful Deaths of several Popes, and likewise of Apostates and Persecutors.

After the Bishops of Rome had tasted the sweet-
ness of Power, Wealth and Prosperity, they lost
their Humility and Purity of Religion, and assumed
Politick

Politic and Tyrannical Principles, laying aside the Sword of the Spirit, defiling their Hands with the Blood of Emperors, Kings, Princes, and all sorts of People ; and hereby Apostatizing from Christianity. And the Popes their Successors wallowed in all kind of Wickedness ; and from being poor persecuted Bishops, became persecutors of others : but divine Justice inflicted severe Vengeance both on them and their Instruments ; since Apostacy is thought to be the sin of the Holy Ghost, *Heb. vi. 4, 5, 6.* And God hath not left himself without witness, but hath made them Examples of his Severity, as the following Instances will demonstrate, both as to wicked Popes, Apostates and Persecutors.

I. Pope *John XIII.* was accused of Witchcraft, Magick, Debauchery and Perjury ; he dismembered divers Cardinals for taking part with *Otho* against him, plucking out the Eyes of some, cutting off the Hands and Gelding others ; he made Deacons among his Horses, and for Money made Boys Bishops ; deflowered *Reymora* and *Ann* her Neice ; put out the Eyes of his Ghostly Father *Benedict*, brake Windows in the Night, set Houses on Fire, drank an Health to the Devil, would say Mass and not communicate ; for which and other intolerable Rogueries, he was deposed by *Otho* in a Council, and *Leo* the VIIIth put in his place ; but his Whore, and his Friends (as soon as the said *Otho* had turn'd his back) got him in again : From this Gallant our *St. Dunstan* with a round Sum, purchased a Prohibition of Priests Marriages, which caused disturbance in *England* at that Time. At last being taken in the Act of Adultery with a resolute Man's Wife, he received such a deadly Wound from the Husband, as in eight days sent him into another World. *Prideaux's Introduction.*

II. Pope *Alexander* was a cruel Tyrant, and Plagu'd that corrupt College of Cardinals, who had chosen him, not for his Virtues, but for his Gold. He was void

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void of Faith or Religion, Covetous, Ambitious and barbarously Cruel, and had a burning desire to advance his Bastards, whereof he had many; he set Benefices to Sale: He poisoned the Cardinal of *Venice* for his Gold and Treasures: In *Magick* he was well learned and very Wicked: He poisoned his own Father; and likewise *Zemes*, Brother to the great *Turk*, for 200 Duckers, after he had sworn to secure him. He procured Aid of the *Turk* against the *French* King: He caused the Tongue and Hands of *Mantrivil*, a learned Man, to be cut off for making an Oration against his Wickedness: In Adulteries he was abominable, and committed Incest with his own Daughter *Lucretia*, the Wife to three Princes, upon whom these Verses are extant.

*Lucrece by Name here lies, but Thais in Life,
Pope Alexander's Child, Spouse, and Son's Wife.
And must a Sextus Lucrece always razis?
Curst Name! but bore's a Father, that's most knaris.
Tarquinius, Nero, this a Sextus too:
Sextus was ever born Rome to undo.*

This Pope never attempted any Thing but he first consulted the Devil, to whom he gave himself: He being accustomed to poison any whom he disliked, prepared poisoned Wine to dispatch some of his Cardinals, which his *Butler* through Mistake put into his own Hand, and he drinking it off, with horrible Cries and Groans expired. His Son *Caesar Borgia*, as murdering a Villain as himself, drinking of it likewise, fell into a very dangerous Disease. *Sympson Hist. Church.*

III. *Sylvester II.* was bred up a Conjuring Friar in the Abby of *Floriack*, where Necromancy was an eminent piece of Learning; to perfect his skill he goes to a Saracens in *Sivil*, and couzens him of his Conjuring Book by being inward with the Magician's Daughter, then he contracts with the Devil to be wholly

wholly his, upon Condition he would conduct him back to *France*, and promote him to the *Popedom* : Upon his return to *France* by his deep Learning, he had several Scholars in the black Art, by the help of whom he became *Archbishop of Ravenna*, and then *Pope* ; in which Seat he privately practised his Devilish Mystery ; having a *Brazen Head* instead of a *Delphick Oracle* ; consulting with whom when he should die, answer was given he should live till he said *Mass in Jerusalem* : this made him confident of a long continuance, yet he was couzened by the Devil's Equivocation, though he dreamed of Immortality, and that he should never die ; for as he was singing *Mass* at *Rome* in a *Temple* called *St. Cross*, alias *Jerusalem*, he heard a great noise of Devils, who came to fetch him away in the time of *Mass* ; he being much terrified, is said to have repented, and to request that his *Hands*, *Tongue* and *Secrets* might be cut off, wherewith he had offended *God*, his *Body* to be cut in four pieces, and laid on a *cart*, and the *Beasts* to draw it whither they would ; which being accordingly performed, they drew him to the *Lateran Church* ; and some write, that the *Body* was carried out of the *Church* by the Devil. *Beard's Theatre*.

IV. *Gregory VII.* without Election of *Emperor* or *Clergy*, but by *Intrusion*, got into the *Chair*, having poisoned 6 or 7 *Popes* to get the *Popedom*. He had a Trick to shake out *Sparks of Fire* from his *Sleeve*, and by some other ways brought it about that the *Voice of the People* was, *Peter the Apostle* hath made choice of *Hildebrand* to be *Pope*, which was his *Name* before he changed it to *Gregory* : He set himself against the *Emperor Henry IV.* and plotted that when he went to *Prayers* at *St. Martes* in *Aventon Hill*, a *Villain* set a *Stone* to roll down from the *Roof* to beat out the *Emperor's Brains*, but it fell out to the ruin of the *Executioner*, who was killed therewith. He threw the *Sacrament* into the *Fire*, because it did not answer his



his Demands (as the Heathen Gods did) of his Success against the Emperor, whom he excommunicated, and sent a Crown to *Rodolpus* Duke of *Suevia*, with this Verse on it,

Petra dedit Petro, Petrus Diadema Rodolpbo.

That crown the Rock did give to Peter,
Peter on Ralph bestows in Meter.

This crown was sent to cause *Rodolpus* to rebel against his Master, wherein he received a defeat, and died by a Woman's tumbling down a Stone upon him, as he was besieging a castle in *Germany*. At last he got the Emperor at such Advantage, that he was fain to come to his castle at *Canusium*, with his Empress and Son, barefoot in the cold Winter, and there to wait three days fasting, till he might have Audience,

dience, which he at length obtained by the mediation of Madam *Matilda*, one of the Pope's Wenchess, or St. Peter's Daughter, as they called her, who left her Husband to live with the Holy Father; when he pronounced Sentence of Excommunication against the Emperor, the new Seat whereon he sate rent in pieces. He condemned *Berengarius* his Opinion against the corporal presence, and was against Priests Marriages. He sainted *Libe-*
rius the Arian Heretick, but in a Synod at *Brixia* he was deposed, and died miserably in banishment. *Sympsons Hist. Church*

V. *Adrian the Fourth* was an *English* Man, named, *Nich. Brakespear*: He would not suffer the Consuls of Rome to have any Power, and condemned the Archbishop of *Brixia* for an Heretick, in upholding their Rights: He quarrelled with the Emperor *Frederick*, for not holding, Hostler like, his Stirrup, and excommunicated him for claiming his Rights, and writing his Name before the Pope's: He conspired with his Cardinals to ruin the Emperor, and sent a villain to stab him, and an Arabian to poison him; but while this proud Prelate designed the murthering of others, he lost his own Life by a very despicable Creature, being choak'd with Fly, which got into his Throat in drinking a Glass of Wine: He was often wont to say, *That there is no kind of Life upon Earth more wretched than to be a Pope.* *Sympsons Church Hist.*

VI. *Alexander III.* succeeded, he opposed his Sovereign the Emperor, being chosen among strong Factions, wherein three or four claimed the place. The Emperor coming to *Papia* to appease this disorder, sent for *Alexander*, who instead of obeying, excommunicated him and his own Opposites, and by his own favour and the *French* King's Purse settled himself at *Rome*. The Emperor comes with an Army to correct his insolency; but *Hartman* Bishop of *Brixia* by effectual Perswasions turns him and his Arms from the

Pope against the Saracens, where being victorious and returning homeward, he was surprized by the Pope's Treason, who sent his Picture drawn to the Life to the Saracens that they might lay wait for him; being here apprehended with his Chaplain, they were brought before the Saracen Emperor, and the Picture discovering him to be the Man, he used him nobly, appointed his Ransom, and guarded him home to *Brixia*. The Princes of the Empire to revenge this prodigious Treason, join together; the Pope flies to *Venice* where Duke *Sebastian* protects him: *Otho* the Emperor's Son, is sent with an Army with positive Orders not to fight till his Father's coming; which the young Man, ambitious of Glory, neglecting, is overthrown and taken Prisoner: The Father to preserve his Son, is forced to submit, and in St. Mark's Church in *Venice*, he prostrates himself before the Pope, who setting his Foot upon his Neck, repeated that of the Psalmist, *Thou shalt tread upon Lions and Adders, like young Lion and the Dragon shalt thou trample under Foot*; which the Pope applied to the Emperor, who replying, Not to thee, but to *Peter*. The Pope gratified the *Venetians*, and making what Conditions he pleased with the Emperor, returned to *Rome*. *Henry II.* was much vexed by this Pope for the Death of *Thomas Becket*, whom he made a Saint for opposing his Sovereign, who being killed by some persons at the Stairs of the Altar, in the Cathedral at *Canterbury*, the Murder was charged upon the King by the Pope's Legate; and though he swore that he was no way concerned in his Death, yet he was forced to kiss the Legate's Knee, and submit to such penance as he should appoint him; one part whereof was, That he should absolutely submit to the Pope in Spiritual Matters. When King *Henry* came out of *France* he went to *Canterbury*, and when he saw the Cathedral, he put off his Shoes and Stockings and went barefoot to *Becket's Tomb*, the stones be-

ing



ing so sharp that his Feet bled at he passed along ; when he came there, every Monk in the Cloister with a Rod whipt the King's Back ; yet a Popish Historian saith of this *Becket*, that he was worthy of death and damnation, for being so obstinate against God's Minister his King. Upon this Penance the Pope granted to the King and his Heirs the Title of Kings of *England* : Hence it is observed (*Platina*) that all Kings of *England* must acknowledge the Pope for their Land-lord. In this proud Pope's time the poor *Waldenses* increased, tho' all manner of Cruelty was exercised upon them. To this Pope *N. Maniacutius* wrote many Verses, where he concludes,

*As long as there is Goose or Gander,
We must remember Alexander.*

This Pope plagued the World 21 Years, and was then hurried out of it in the midst of his Ambitious Contrivances. *Synp. Hist. Church.*



VII. Pope *John XXIII.* called a Council at *Rome* against the Protestants in *Bohemia*: The Council sat, the Mass of the Holy Ghost sung, the Pope placed in his Chair, an ugly Owl came flying in among them, with an ill-favoured hooting, and set herself upon a cross Beam, just over against the Pope, casting her staring Eyes upon him; they all begin to marvel, and whispering each other, said, behold the Spirit is come in the likeness of an Owl: The Pope blushed at the matter, and began to sweat, fret, and fume, and judging it ominous, he dissolved the Council; yet calling another, when they were met, in came the Owl as before, still looking steadily upon the Pope; who more ashamed, said, That he could no longer abide the sight of her; and commanded her to be driven away; but with all the shouts they could make she would not be forced from her place, till with clubs and sticks flung at her, she fell down dead among them all. After this a Council was by his Consent assembled

assembled at *Constance*, 1414, in which this Pope for divers intollerable Villanies was deposed, and died miserably. *Acts and Monuments.*

VIII. Pope *Julius* the Second was addicted to War. He Excommunicated *Lewis* the French King, who did not value it, but coined Money with this Inscription, *Perdam Babylonem, I will destroy Babylon*. He is said to have thrown St. Peter's Keys into the River *Tybur*; of whom this Epigram was written.

*When Julius Pope against the French,
Determin'd to make War,
As fame reports, he gather'd up
Great Troops of Men from far,
And to the Bridge of Tybur then
Marching as he were ^{*} wood,
His holy Keys he took and cast
Them down into the Flood :
And afterward into his Hand
He took his naked Sword,
And shaking it, broke forth into
This fierce and warlike Word ;
This Sword of Paul, quoth he, shall now
Defend us from our Foe,
Since that this Key of Peter doth
Nothing avail thereto.*

* or Mad

This Pope breaking his Oath in not calling a Council, the Cardinals assembled a Council at *Pisa* to depose him, which he avoided by a Counter-Council at *Lateran*. He dispensed with King *Henry* the VIII. to marry his Brother *Arthur*'s Wife : He horribly abused two ingenious Youths, who were sent by the Queen of *France* to be bred in *Italy*, of which one wrote;

*To Rome a German came, of fair aspect,
But he return'd a Woman in effect.*

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And this was written of the Pope himself:

*He that from Greece and Genoa had his Blood,
And on the Waves his Birth, can he prove good?
The Genoese Cheats, the Greeks Men Lyars call,
The Sea perfidious, Julius hath these a l.*

He sainted Mother *Frances* a Roman Matron, for preserving her Chastity by melted Lard, &c. In his time a Christian Monk preached at *Mantua*, that our Saviour was not conceived in the Virgin's Womb, but in a place near her Heart, of three Drops of Blood. Of these Times *Maximilian* the Emperor used to say, *O Eternal God, if thou didst not watch over us, how ill would it go with the World which we govern, I being a miserable Hunter, and wicked Pope Julius a beastly Drunkard?* This *Julius* with his Wars and Excommunications, destroyed 200000 Christians within 7 Years: He was hurried away in the midst of his Debaucheries. *Prideaux Introd.*

IX. Pope *Julius III.* as soon as elected, gave his Cardinal's Hat to a sodomitical Boy, whom he had abused, called *Innocentus*, at which the Cardinals repining, and asking him the Reason of it: *What reason had you (said he) to chuse me Pope?* Fortune favours whom she pleaseth. *John Casar*, A. B. of *Benerentum*, in this Pope's time printed a Book in defence of Sodomy; by whom also *Francis Spira* was seduced to Popery, and died desperately. This Pope being sick, desired some Pork, which being forbid by his Physicians, he said, *He would have it in despite of God*; and having appointed a cold Peacock to be reserved for him, when he missed it the next Meal, grew into a great Rage, and being requested not to be Angry for such a Trifle, he blasphemously answered, *That if God was so angry with Adam's eating an Apple, why might not he be so for his Peacock?* From this Pope we had the Reconciliation of Mother Church, submissively

taken

taken from the Hands of Cardinal Pool in Q. Mary's Days, which cost the Lives of so many Innocents. Walterius describes the See of Rome under him in these Verses :

What's Rome? even that preposterousness doth flow,
What's that spelt backward, then thou soon may'st know :
Backward 'tis Amor, Love; What Love? nay hold;
It is Male Love, most odious to be told.

And *Beza* plays upon three evacuating Basons, which this Pope used in his filthiness ; and thus by letting fly at both ends, his Life went after it. *Clark's Ex.*

X. *John VIII.* otherwise called Pope *Joan*, was a Lass of *Menz* in *Germany* that ran away with an English Monk of *Fulda*, in Mens Apparel, and studied with him at *Atbens*: Thence this Virago came to *Rome*, and so learnedly trifled her Points, that after *Leo's* Death, she was advanced to St. Peter's Chair ; where for two Years and an halt she celebrated Mass, gave Orders, frees the Emperor *Lewis* from his Oath to *Aldegisus*; Crowns *Charles the Bald*; takes up the Controversies between the two *Hincmars*; established the learned *Photius* in the Patriarchship of *Constantinople*, writ a learned Letter to the Prince of *Moravia*, and wanted nothing requisite for a compleat Pope, but the right Gender; which defect discovered it self in her going to the *Lateran*, betwen *Colosse* and St. *Clement*, where without a Midwife she was delivered of a Bastard, and her Life together; for which her Successors have never gone that unlucky way; and provided a hallow seat of Porphyry, to search the Popes, and prevent Afterclaps. This Story of Dame *Joan* some Popish Writers decry, but we have fifty of their own Authors against them. *Prideaux's Introduct.*

XI. Pope *Urban VI.* was cruel and bloody; at his Election he was much graced by *Jane Q. of Naples*, and *Otto of Brunswick* her Husband; but the

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rude Beast soon after forgot it, and was the cause
both their Deaths, to make good that saying,

*None looks to be accounted,
More than a Beggar mounted ;
He struts with Heart full blown,
When Honour's on him thrown.*

At first he was much for *Charles K. of Naples*, to
make his roguish Nephew *Francis Battillus* a Prince
but this Friendship was soon turned into Spight ; and
Battillus after his Uncle's Death, was stripped of all
according to the Epigram,

*When once the Prelate fails,
His Kin may pare their Nails.*

This Pope was cruel to his Cardinals, causing one
to be slain, five others to be sewed up in Sacks and
thrown into the Sea, three to be knock'd on the Head,
their Bodies dried in an Oven, and carried about in
Chests with him, with their Red Hats on the same.
But as he was greedily gathering Money, he fell from
his Mule, so bruised, that he languished twenty seven
Days, dying by degrees, and suffered the Pains which
he caused the Cardinals to endure. *Sympson's Hist.*

XII. Pope *Sixtus IV.* unjustly vexed all Italy with
Wars. One of their own Writers saith, That amongst
all the Pimps of these latter Days that built Baudy Houses,
this Pope surmounted them all, for he erected Stews at
Rome of double Abomination, one for Women, another for
Boys, he allowed the Family of the Cardinal St. Lucia,
the use of Sodomy for the three hot Months, June, July,
and August ; he caused every Harlot to pay a certain Rate,
which amounted to forty thousand Ducats yearly ; he pro-
vided Shoes for his Concubine Tyrisia covered with Pearls,
and died in his Filthiness. *Sympson's Hist.*

XIII. In

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XIII. In short, most of the Popes after the first 600 Years, were Monsters rather than Men, and are numbered by an ingenious Person under the following Heads, that is, usurping Nimrods, luxurious Sodomites, Egyptian Magicians, devouring Abaddons, and incurable Babylonians ; many of whom by God's just Judgments were cut off by Poison, Stabbing, Plagues, Wars, &c. One Pope's Name was *Bocco de Porco*, Hog's or Swine's Face, which he being ashamed of, he changed it into *Sergius* ; since which, Popes have taken up their Names by the Rules of Contraries, the most Cruel being called *Clement*, or *Merciful* ; the most Wicked, *Innocent* ; the most curled Popes, *Benedict*, or *Blessed* ; the greatest Clowns, *Urbane*, or *Courteous* ; and the vilest Wretches, *Pius*. Neither hath divine Justice less appeared against Apostates and Persecutors, as by the following Examples is evident.

XIV. *Judas Iscariot* was guilty of this horrible Sin, who being a Disciple, nay an Apostle of Jesus Christ, moved with Covetousness, conspired with the Enemy, and ~~Traitor~~-like sold his Lord and Master, the Saviour of the World, into the Hands of Thieves and Murderers, for thirty pieces of Silver. After this execrable Deed, for which he was called the Son of Perdition, he could find no Peace in his guilty Conscience, being horribly tormented with remorse for his wickedness, judging himself worthy of a thousand Deaths, for betraying that innocent and guiltless Blood ; if he looked up he saw the Vengeance of God ready to fall upon him and destroy him ; if he looked down, he saw nothing but Hell gaping to swallow him up ; the Light of the Sun was dreadful to him, and he was weary of his Life ; so that he being plunged into despair, he hanged himself, and burst in two, his Bowels gushing out ; and his Memory is abhorred as a dreadful Apostate from Christianity.

XV. *Lucian* having professed the Christian Religion under *Trajan* the Emperor, fell away and became so

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Prophane and Impious as to mock at all Religion, and the Divinity, so that he was surnamed, *The Atheist*; this Wretch, who like a foul mouth'd Dog, barked and belched out bitter Scorns against the Religion of Christ, seeking to make it ridiculous and destroy it, was himself torn in pieces by Dogs. *Beard's Treat.*

XVI. *Julian the Apostate*, brought up from his Childhood in the Christian Religion, and a profest Reader to others in the Church, when he had obtain'd the Empire, revolted from his Profession, and resisted with all his power the Faith of Christ, endeavouring either by Force or Subtilty to undermine it: He to oblige the Pagans, ordered their Heathen Temples to be open'd, which *Constantine* his Predecessor had shut up; Then he took from the Christian Churches and their Ministers, those Privileges *Constantine* had bestowed on them, confiscated Church Revenues, and imposed great Taxes on all that professed the Name of Christ, forbidding Schools of Learning to teach their Children, and used many Orders of the Christian Religion in his Heathen Worship. After he had thus laboured to beat down the Sceptre of Christ's Kingdom, the Sceptre of his own was broken; for making War against the Persians, he provided such gallant Armour, Apparel, and all Things else, that he thought to have overcome the whole World, belching out Threatnings against the poor Christians, whom he determined at his Return to have utterly destroyed, as was discovered by one of his Council. His Army was so great that he doubted not to conquer all *Persia*; but this great Army seemed in a little space rather a vast weak Multitude of Women and Children, than an Army of Warriors; for by his ill Conduct there arose so great a Famine, that their Horses provided for Battle, were killed to save them from starving, yea, many hundreds died of hunger; so that when they had any Skirmish with their Enemies, they were always put to the Rout, and were constrained after he was slain, to beseech the Persians

to suffer them to retire, whereby as many as could, saved their Lives ; and thus this gallant Army was miserably destroyed, to the everlasting Infamy of that cursed Apostate, who was struck with an Arrow that was never known whence it came, which pierced thro' his Armour and wounded him very deep in his Side, and feeling his Strength fail by reason of his Wound, he took some of his Blood into his Hands, and throwing it up in great Pride and Malice, cried out, *O Galilean, thou hast overcome me* (meaning thereby our Blessed Saviour, whom he in scorn so termed) and so wretchedly gave up the Ghost. One of the Treasurers of this wicked Emperor, who to please his Master forsook the Religion of Christ, died miserably, vomiting Blood out of his Mouth, his privy parts being putrified and consumed with Lice, and could find no Remedy. *Sympson's Church History.*

XVIII. Henry IV. of France was bred a Protestant, yet after he came to the Crown, when he had almost subdued all his Enemies, he turned Papist ; not long after one *John Castile*, influenced by the Jesuits, intended to have stabbed him with a Knife ; but the King at the same time stooping down to take up one of his Lords who was on his Knees, the Blow happened on his upper Jaw, cutting out one of his Teeth, and wounding his Tongue. It is reported that a Protestant Minister in private Conference, said unto him, *Sir, you have denied God with your Tongue already, and have received a Wound in the same ; take heed of denying him in your Heart, lest you receive a Wound in that also.* Which proved a true Prophecy ; for riding in his Coach thro' a narrow Street in Periot, one *Ravillias* with a Dagger stabbed him first into the left Pap, and with a second Blow struck him between the fifth and sixth Rib, cutting asunder the Vein that leadeth to the Heart ; of which Wound he died. *Des Cartes Fr. Hist.*

XIX. Among the cruel persecutors of the protestants at Valencie in France, was *Lambespine* a Councillor,

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of the Parliament, and *Porfennas* the King's Attorney, who had been Protestants, but were now active against them, and were both made dreadful Examples of Divine Vengeance ; for *Lambespine* falling in Love with a young Woman, was so extream passionate that he left his Imployment to follow her whithersoever she went, and seeing his Love and Labour despised and slighted, he pined away with grief, and grew so careless that multitudes of Lice bred and fed upon him, issuing from all parts of his Body in great Numbers ; so that his own Misery and God's heavy Vengeance made him despair of Mercy, and resolved to starve himself to Death ; which the Lice seemed to further, for they clustered so thick in his Throat that no Sustenance could pass down ; and when some resolved to force him to eat Broths, they were forced to bind his Arms and put a Gag in his Mouth, while they poured in Food ; being thus gagged he died like a mad Beast, the abundance of Lice in his Throat choking him ; which was so terrible an Example that the Papists themselves said, *As he had caused the Ministers of Valence to have Gags thrust into their Mouths, and so to be put to death, so he himself died with a Gag in his Mouth.* Hist. Fr. Persecut.

XX. As for *Porfennas* who was a Butcher to the poor Protestants, he sold his Estate with his Wife's to raise Money to buy his place, hoping to get a great deal by his cursed Office, but being disappointed, he fell into despair of God's Mercy, and also into an unknown Disease ; those whom he put to death still presenting themselves before him ; so that as one deprived of his reason, he defied the Almighty, and called upon the Devil in an horrible manner : Which his Clerk hearing, he discoursed to him of the Mercies of God out of several Scriptures ; but instead of returning to God by Repentance and Prayer, he continued more obstinate, and calling his Clerk, saying, *Stephen, Stephen, thou art Black, so I am, and it please you,* quoit
be;

be; but I am neiker a Turk nor Moor, but a Galcoigne, with red Hair: No, No, said he, not so, but thou art black with Sin: That is true, quoth he, but I hope in the bountiful Mercy of God, that for the Love of Christ who died for me, my black Sins shall not be imputed to me: Upon which he being more enraged, called his Clerk Lutheran, Hugonot, Villain, &c. desiring his Friends, who rush'd in at the Noise, that Stephen should have Bolts clapt on his Legs, and be burnt for an Heretick: In brief, his Rage so increased that he died with horrible out-cries. His Creditors, scarce drawing his Carcass out of his Bed, seized upon all his Goods, not leaving his Wife and Children a Bed of straw to lye on; so grievous was the Curse of God upon him and his House. *Hist. Persecut.*

XXI. In *Edw. VI.* Reigo, *Rich. Dennison* was a zealous professor of Religion, and an Instrument of converting a young Man to the Faith: In the Reign of *Q. Mary*, this young Man was cast into prison for Religion, who rememb'ring his old Friend, to whom he always had a reverend Respect, he sent to know whether he was imprisoned, and finding he was not, desired to speak with him; and when he came asked his Advice, whether he thought it comfortable for him to remain in prison, and would encourage him to burn at the stake for his Religion: *Dennison* answ'ered, *That his Cause was good, and he might with comfort suffer for it. But for my part, saith he, I cannot burn.* But he that could not burn for his Religion, by God's Judgment, burned for his Apostacy: For shortly after his Shop and House being on Fire, while he was earnest to save his Goods, himself was burnt. *Acts and Monuments.*

XXII. *Francis Spira*, a Lawyer of *Cittadella* in the Territories of *Venice*, a Man of great Credit and Authority in his Country, who embraced the true Religion with extraordinary zeal, teaching it to his Family and Friends 6 Years, whereby he stirred up the Malice

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of the popish Clergy, so that they complained to the Pope's Legate. When *Spira* foresaw his danger, after he had long debated the Matter in his own Conscience, the Flesh and worldly Wisdom prevailing, he stord resolved to go to the Legate, and by doing whatever he should command him, to appease his Anger ; and con- dreading to *Venice*, he subscribes to a Catalogue of pretended Errors, which the Legate had drawn up, with his Confession annexed, which he promised to declare in his own Town, acknowledging the whole Doctrine of the Church of *Rome* to be true and holy, and abjuring the Opinions of *Luther*, and all such Hereticks. As he was going home, he began to consider how wickedly he had denied Christ and his Gospel at *Venice*, and what he promised to do in his own Country ; and being confounded with fear and shame, he thought he heard a Voice thus speaking to him ; *Spira*, what dost thou here ? Whither goest thou ? Hast thou, unhappy Man, given thy Hand-writing to the Legate ; yet see thou do not seal it in thy own Country ; dost thou think Eternal Life so mean a Thing as to prefer the present Life before it ? Remember, Man, that the sufferings of this Life are not comparable to the Glory that shall be revealed : If thou suffer with him, thou shalt also reign with him : Thou canst not answer what thou hast already done, yet the Gate of Mercy is not quite shut ; strive not sin upon sin, lest thou repenteſt too late. Now was *Spira* in a Maze, not knowing which way to turn ; and when he came home, he acquainted his Friends with what he had done at *Venice*, and what he had promised to do there ; and now the terrors of God on one side, and the terrors of the World on the other, did continually torment him. They without more ado persuaded him to it ; s going to the Mayor, he offered to do what was en- joined him by the Legate ; but all that Night the miserable Man was vexed with restless cares without minute of sleep ; yet next Morning he desperately i

the presence of the whole Assembly, recited his infamous Abjuration of the Protestant Religion, after which he was fined thirty pieces of Gold, and so restored to his Dignities, Goods, Wife and Children: As soon as he departed, he thought he heard this dreadful Sentence; *Thou wicked wretch, thou hast defrauded me, thou hast renounced the Covenant of thy Obedience, thou hast broken thy Vow; hence Apostate bear with thee the Sentence of thine Eternal Damnation:* Spira trembling and quaking, afflicted in Body and Mind, fell down in a swoon, and from that time forward, he never found any ease or peace in his Mind, but professed that he was captivated under the revenging Hand of the Almighty God, that he continually heard the Sentence of Christ the just Judge against him. When his Friends brought him able Physicians, he said; *Alas poor Men, how far are you wide! It is neither Plaister nor Drugs, that can cure a wounded soul cast down with the Sense of Sin, and the Wrath of God; it's Christ only that must be the Physician, and the Gospel the sole Antidote;* he was about fifty Years of Age, his Understanding Active, quick of Apprehension, witty in Discourse above his ordinary manner; he refused nourishment, which his Friends forcing upon him, he was very angry, crying out, *Thou strive to make me tire out in this Misery, I would fain be Now at an end; O that I were gone from hence, that some Body would let out this weary Soul.* One asked what he conceived to be the cause of his Disease; upon which he brake out into a lamentable Discourse of the passages formerly related, and that with such passionate Expessions as made many weep, and most tremble; his Friends minded him of several Promises out of the Scripture, and Examples of God's Mercy; *My Sins, saith he, are greater than the Mercy of God, for I am one of those damned Reprobates whom God would not have to be saved, since I wilfully, and against my Knowledge, denied Christ; and I feel that he hardens me, and will not suffer me to hope:*

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One time he seeing a Knife on the Table, he snatched it up to have mischieved himself, but being prevented, he said, *I would I were above God, for that he will have no mercy upon me.* In this Condition he lay eight Weeks in a continual burning, neither desiring nor receiving any Thing but by force, vehemently raging for Drink, ever pining, yet fearful to live long, dreadful of Hell, yet coveting of Death, in a continual Torment, yet his own Tormentor; and thus consuming with Grief and Horror, impatience and Despair, like a living Man in Hell, he represented an extraordinary Example of God's Justice and Power, and thus ended his miserable Life. *Clark's Mirrour.*

XXIII. It is observable that most of the *Roman Emperors* who raised those ten horrid Persecutions against the Christians, came to untimely ends. Neither hath Divine Justice spared others since, who have destroyed innocent Souls meerly for their Religion, of which are many remarkable Instances, and among others these following. A Councillor of the Parliament of *Provence in France*, was so furious against the Protestants, that to dispatch them to the fire, he staid in the Hall of Judgment from Morning till Night, causing his Meat and Drink to be brought thither; but whilst he was thus wickedly Industrious, a little sore rose up on his Foot, at first only as if a Wasp had stung the place, yet encreased so extreamly the first day, that his whole Foot was inflamed, and it was judged incurable, unless he would cut off his Foot to save the rest of his Body, which he not yielding to, next day his whole Leg, the third day his Thigh, and the fourth his whole Body was inflamed, of which he died, his Corps being parched as if roasted by the Fire; thus he that was so hot in burning poor Christians, was, by the secret Flame of God's Wrath, burnt and consumed to Death. *Hist. France, liber 2.*

XXIV. *John, L. of Oppide*, another chief Instrument against the Protestants in *France*, who with his

mur-

murthering Army committed such Barbarities, as Heathens would blush at ; so that abundance of Complaints were made against him, and he summoned to appear before the Parliament at Paris, to answer the Murders, Extortions, and other Villanies laid to his Charge ; being convicted, he was not only released, but restored to his former Estate. But tho' he escaped the Hands of Men, yet not the Hand of God ; for when he was in the height of worldly Prosperity, and busier than ever persecuting Protestants, a Flux of Blood came thro' his privy Parts, which engendring a Carnosity, hindred his Urine, so that with horrible out-cries he gave up the Ghost, feeling a burning Fire broiling his Intrails from his Navel upwards, and an infection putrifying his lower parts, beginning to taste even in this Life, that Vengeance of Eternal Fire prepared for the Devil and his Angels. *Hist. France.*

XXV. *Felix Earl of Wurtenburg*, a Captain to *Char. V.* being at Supper at *Ausburg*, with many of his Companions, they breathed out horrible threatenings against the Protestants ; and the Earl swore before all of them, That before he died, he would ride up to his Spurs in the Blood of the *Lutherans* ; but the same Night he was strangled and choaked in his own Blood, and so he did not ride, yet he bathed himself, not up to the Spurs but up to the Throat, not in the Blood of the *Lutherans*, but his own Blood, and miserably ended his Life. *Flaccus Illyricus.*----*John Martin of Piedmont*, who boasted he would root out the Protestants ; in Gallantry cut off a Minister's Nose of *Angroyne*, was set upon by a Wolf, which bit off his Nose, as he had abused the Minister, so he grew mad and died miserably : Which strange Judgment was much discoursed of, because it was never known this Wolf had done hurt to any Man before. *Acta and Non.*

XXVI. *Albertus Pighius* a great Enemy to the Gospel, called the *Lut' erans* Scourge, being at *Bulloign* at the Coronation of the Emperor, to behold the Pomp and

and Glory thereof, the Scaffold whereon he stood, fell ^{him} to down, and *Piggius* came tumbling headlong among ^{with} the Guard that stood below. and fell upon the point ^{of} ~~of~~ ^{and to} their Halberts, which run quite through his Body ^{and} ~~and~~ the rest of the Company escaping without any great ^{and} told hurt. *French Hist.* next Mo

XXVII. In the Reign of K. Henry VIII. Adam Damp was dead
lip, a worthy protestant Preacher, was condemned a King was
a Traitor, only for defending the Christian Religion for he did
against popish Superstitions : Sir R. Ellaker, Knight, these were
Marshal of Calice was to see him executed there, and condemned
was so great an Enemy, that he cried out to the Hangman, the King
man, Dispatch the Knave, make an end, not suffering able to help
him to clear himself from the Treason he was charged with, affright
with; but was not proved against him ; yea, swore with a
that he would not stir till he saw the Traitor's Heart threatn
out. After a while, in a skirmish between the English of his
and French at Boulouign, Sir Ralph was slain with divers musing
others ; after they had stripped him they cut off his
privy Members, and pluck'd the Heart out of his Body and Ar
dy, leaving him a terrible Example to all bloody Men at Ster
for there was no cause why they should use him so 1542,
more than the rest, but only the Judgment of Heaven Saulkla
upon him. Beard's Theatre.

XXVIII. James V. K. of Scotland, by the Instigation
tion of the popish Bishops, was a great Persecutor, and *lais* (gave Commission to Sir James Hamilton to prosecute ~~the up~~
all Heretics, saying, *None of that sort should expect any Favour at his Hands, nay, not his own Sons if found ~~accab~~ guilty*: But this continued not long, for Sir James Hamilton was accused of a Design against the King's Life, for which he was executed: And a War breaking out with England, the King found his Nobility averse in assisting him, which much discontented him; These Thoughts with some fearful Visions, much terrified and altered his Mind from those Extremities the Clergy put him upon; for one Night as he lay with Linlithgow, it seemed that Thomas Scot, Justice Clerk of

fell same to him with a Company of Devils, crying, *Woe
long worth the Day that ever I knew thee or thy Service, for
oint serving thee against God and his Servants, I am now jud-
Bodyed to Hell Torments*: Awaking, he called for Lights,
great and told his Servants what he had heard and seen:

next Morning Word was brought, that Justice Clerk
Damp was dead, which fell out just at the time when the
ed a King was so troubled, and almost in the same Manner ;
igion for he died in great terror of Mind, often repeating
high these Words, *By the Righteous Judgments of God am I
and undenied*; and the manner of his Death answering
Hang the King's Dream so exactly, made it yet more terri-
errible to him. Another Vision he had which did more
large affright him, for he thought Sir *James Hamilton* came
word with a Sword in his Hand, and cut off both his Arms,
Heart threatening in a short time to return and deprive him
nglist of his Lite, with which he awaked ; and as he lay
diver musing what his Dream should signify, News was
ff he brought him of the Death of his two Sons, *James*
is Bon and Arthur, the one dying at *St. Andrews*, and the other
Menie Sterling, at one and the same Hour : The next Year,
im 1542, being overwhelmed with Grief, he died at
eaver *Saulkland*, in the 32d Year of his Age. A little be-
ore he died, his Queen being delivered of a Daughter,
stigame burst forth into a Passion, saying, *It came with a
r, and Lass* (meaning the Crown) *and it will go with a Lass,*
executio upon it. *Spotswood Hist. Scotl.*

expel. XXIX. *Drahomir* a Queen of *Bohemia*, was an im-
fouplacable Enemy to the Christians, and caused many
ame to be slain, but as she passed over a place where the
King *Bones* of some pious Ministers who had been Martyr'd
breakay buried, the Earth opened and swallowed her up
bility live, with the Chariot wherein she was, and all in
him; which place is to be seen before the Castle of
h *Prague* to this Day. About 1488, some popish Bi-
es thops in *Bohemia* stirred up the Queen who was then
day a with Child, to move K. *Uladislaus* her Husband, se-
Clerk verely to punish the Piccards or Protestants ; the
cam

Queen



Queen pleased herself in thinking what grateful Spectre an int-
acles she should have to see some of them burnt or be-
beheaded, or drowned in the River: But it pleased two G-
God, before she saw it effected, she fell in Travail, and by
could not be delivered; so the Physicians advised they w-
That the Child should be cut out of her Womb; which executors
being done, the Child lived, but the Mother died he w-
Two Years after, the Bishops by their Importunity by his
prevailing with the King to use sharp Remedies against all the
this growing Religion, an Edict was drawn up, Tha-
all the Piccards or Protestants, without distinction of when
Age or Quality, should be murthered. This Edict
was brought to the Assembly of the States of Prag-
to be confirmed, many of the Nobility opposed it
but by the subtility of the Chancellor and his bloody As-
sociates, it was at last carried by the major part. Th-
Chancellor as he returned from the Parliament, visited
a Nobleman of his Acquaintance, and with great Joy Count-
tol

told him what was concluded against the Protestants: The Nobleman having a Servant by, who was a favourer of them, asked him how he liked this Decree. The Servant answered, *That all Parties were not agreed.* The Chancellor expecting some Conspiracy, asked him who durst oppose the States of the Kingdom: The servant said, *There is one in Heaven, who if he were not present at your Councils, you have consulted in vain:* The Chancellor replied, *Thou Knave, thou shalt find that, as well as the rest of you;* and so rising up in Fury, a Carbuncle rose upon his Foot, which turned to a Disease, called, *Ignis Sacer,* of which he died in much misery. *Clark's Martyr.*

XXX. Another very forward in promoting this Decree, in his return home alighting out of his Chariot to make Water, struck his privy Member on a sharp Nail in the Boot, whereby, as he fell forwards, he drew out his Guts and Entrails, and gave up the Ghost. Another who promoted this cruel Decree, as he was Hunting, his Horse threw him, and one of his Arrows struck him into his Thigh, and came out at his Loins, whereupon he died a very painful Death. The Year after, two German Tradesmen were apprehended at Prague, and by the Monks accused of *Lutheranism*, for which they were condemned and burnt: One of their Persecutors was so violent against the Protestants, that he wished they were all hanged, burnt, or beheaded by his Hands; but it pleased God, that shortly after all these Evils fell upon himself; for being in Debt, for trouble and vexation he hanged himself; and when his Friends had privately buried him, the People hearing of it, digged up his Carcass, and the Magistrates ordered it to be burnt; but when the Wood was consumed, and the Body only scorched, one came and cut off his Head. *Clark's Martyr.*

XXXI. Neither has the Almighty failed to shew his displeasure against wicked Persecutors in our own Country. In Queen Mary's Reign, *Alexander the Keeper* told

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of Newgate, used to go to bloody Bonner, Story, Cholm-
ly, and the rest, crying out, *Rid my Prison, rid my Prison, I am too much pester'd with these Hereticks*: This Wretch died a miserable Death, his Body being so swoln, that he was rather like a Monster than a Man, and his In-trails so rotten, that none could abide the stink; his Son *James*, to whom he left a great Estate, soon wasted it all, saying in a Jeer, *I'll gotten, ill spent*; and as he went through Newgate Market he fell down dead. *John Peter*, Son-in-Law to this *Alexander*, an horrible Blasphemer (who used to say, *If it be not so, I pray God I may rot before I dye*) was cruel to the poor Christians in Prison, but Divine Justice met with him, for his Body rotted away by piece-meal, and he died miserably. *Robert Baulding*, as he was apprehending *William Seaman* the Martyr, being stricken with Lightning, pined away and died. *Ralph Lardin*, the betrayer of *George Eagles*, was afterwards arraigned and hanged; as he stood at the Bar, he said, *This is justly fallen upon me, because I betrayed the innocent Blood of that good and just Man, George Eagles, who was condemned by my Means, and I sold his Blood for a little Money*: The like Vengeance fell upon *Richard Petto* and *Justice Brown*, both cruel Persecutors of *George Eagles*. One *Dale* a Promoter and Persecutor, was eaten up of Lice, and died. *Dr. Berry* Commissary of *Norfolk*, another bloody Persecutor, as he was walking with one of his Concubines, fell down with an heavy groan, and never stirred after. A persecuting suffragan of *Dover*, having been with *Cardinal Pool* for his Blessing, coming out of the Cardinal's Chamber, fell down stairs and broke his Neck. *Acts and Monuments*.

XXXII. *Sir Tho. Moor*, L. Chancellor of *England*, was a sworn Enemy to the Gospel by fire and sword, and as if he designed thereby to get Renown, he caused a sumptuous Tomb to be erected, to eternize the Memory of his Cruelty, whereon was engraven,

graven; That with all his Might he had persecuted the Lutherans; but contrary to his Expectation he was executed himself for High Treason; his Head was taken off, and his Body found no other Burial but under the Gibbet. *Beard's Theatre.*

These and many more such Examples make good that of the Psalmist, *God bath prepared for the wicked the Instruments of Death, herordaineth his Arrows against the Persecutors*; Psal. vii. 13.

If the Reader desire to know more of the Cruelties of the Papists in all Countries, for above six hundred Years last past, and God's Judgments upon persecutors, he may find it at large in a little Book, called, *Martyrs in Flames*, of a shilling price, and sold where this Book is to be had.

CHAP. V.

Fearful Judgments upon Cruel Tyrants, Murderers, and other notorious and debauched Persons, with the wonderful Discovery of several Murders, &c.

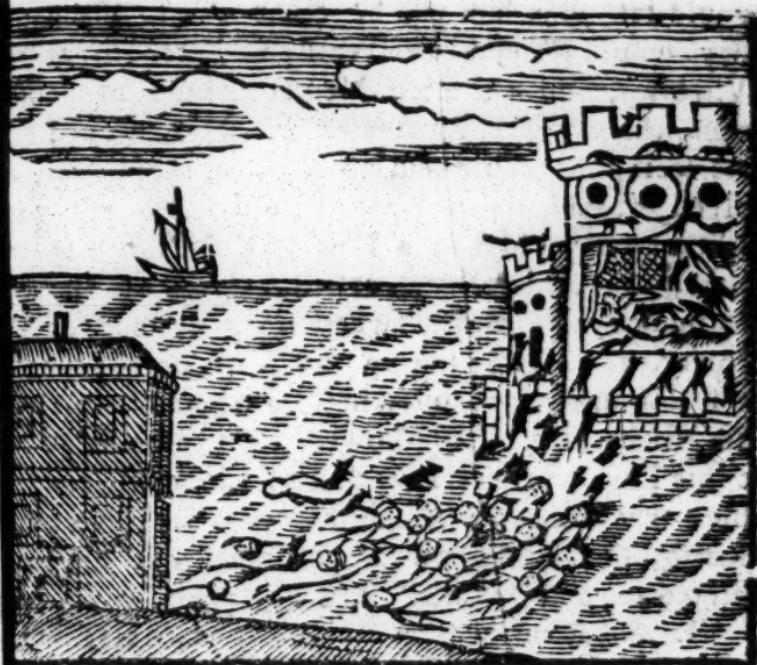
IT appears in History that a multitude of proud, cruel, and vicious Princes and Governors in former Ages, have thought their Will ought to be their Law, and gloried in Tyrannizing over their Subjects; However it hath pleased God to discover his abhorrence of such practices, by his severe Judgments upon them, as well as that crimson Sin of Murder, and to retain in us a horror thereof, hath by strange and miraculous ways brought to Light Deeds of Darkness, and their bloody Authors out of their greatest privacies to sign Punishment. Neither hath Lust, Revenge, and other

other notorious Enormities, escaped God's Justice, as by the following Relation remarkably appears.

I. *Ptolemaus Piso*, King of *Egypt*, caused his Son *Memphites* (whom he begot on his Wife and Sister *Cleopatra*) to be slain, and his Head, Hands, and Feet to be cut off, and put into a curious Casket, and sent to his Mother as a present upon his Birth-day ; and when he perceived that by his barbarous Tyranny he was grown odious to his subjects, he caused a school where most of the Children of the Nobility and others were educated, to be encompassed with Fire, and Men with drawn swords assaulted them, whereby they were all destroy'd, not one escaping ; but what he thought was his Refuge proved his Ruin, for the people were so incensed with his cruel Acts, that they unanimously fell upon him, and tore him to pieces.

II. In 830. *Popiel K. of Poland* gave himself over to all manner of Debauchery, so that his People scorned and despised him ; he fearing they would set up one of his Kinsmen in his stead, by the advice of his Wife, whom he furiously loved, feigned himself sick, and sent for all his Uncles, princes of *Pomerania* (being Twenty in Number) to come to see him ; whom, lying in Bed, he earnestly desired, That if he chanced to die, they would chuse one of his Sons to be King ; which they promised, in case the Lords of the Kingdom would consent. The Queen enticed them all to drink a Health to the King, which as soon as they had done, they were seized with intollerable pains, by the corroding poison in their Drink, and in a short time all died. The Queen gave it out as a Judgment of God upon them, for conspiring the Death of the King, and caused the Bodies to be taken out of their Graves, and cast into the Lake *Goplo*, near a City called *Crospitz* : But by a miraculous Transformation, an innumerable Company of Rats and Mice rush'd out of those Bodies, which went and assaulted the King, as

He was with great Jollity Feasting in his Palace : The Guards endeavoured to drive them away with Weapons and Fire, but all in vain. The King perplexed with this Extraordinary Danger, fled with his



Wife and Children into a Fortres, yet to be seen in the Lake of *Goplo*, whether he was pursued with such number of those Creatures, that the Land and the Waters were covered, and they cried and hissed fearfully ; and entring in at the Windows of the Fortress, they devoured the King, his Wife and Children, and left nothing of him remaining ; by which all the *Pagan* Princes were extinguished, and *Pyaft* a Husbandman was elected King. *Heylin's Cosmog.*

IV. *Harto*, Duke of *Francconia*, Abbot of *Fulda*, was chosen Archbishop of *Mentz* in 968. In which time was a grievous Dearth, and the Poor being ready to starve, he caused great Companies to be put into Barns, pretending they should receive Corn, but caused the Barns to be set on Fire, and the poor People

to be miserably burnt therein, saying, *The Poor were like Rats and Vermin, who eat up the Fruits of the Land*. Not long after, an Army of Rats gathered together, no Man can tell from whence, and set upon him furiously, that in what place soever he retired, they would fall upon him ; if he climbed into Chambers they would ascend the Wall and enter in at the Windows, and the more Men attempted to destroy them, the more they increased. This wretched Prelate seeing he could find no place by Land safe, resolved to find refuge upon the Waters, and got a Boat to convey him to a Tower in the midst of the Rhine, near a little City, called Bingen ; but the Rats in innumerable Heaps swarm to the Foot of the Tower, and clambering up the Wall, entred therein and fell upon him, gnawing, biting, and tearing him till he died. This Tower is yet to be seen, and at this Day is called, *Rats Tower*. It is also remarkable, that whilst the Archbishop was yet alive and in Health, the Rats gnawed and rased out his Name painted on many Walls. *Heylin's Cosmog.*

VI. *Andronicus* was a cruel Tyrant, exceeding Ambition, Murder, Adultery, Incest, and the like. He traitorously murdered the Son and Heir of *Emperor* the Emperor, causing him to be tied up in a Sack and drowned in the Sea : After which by violence he possessed the Empire of *Constantinople*. Having attained his Desires, he committed all manner of Villanies, ravishing Women and Virgins, and after giving them to his Pimps and Ruffians, yea, he committed a Rape upon his own Sister ; and to secure himself in his Tyrannical Estate, he murdered most of his Nobility and all that had any shew of Civility or Honour living by Robbery and Extortion ; whereupon his Subjects no longer able to endure his vile Outrage, rose up, and besieging him, at last got him into their Hands, whom they used with so much Cruelty as had exercised upon them : For having deprived him

of his Imperial Ornaments, they pluck'd out one of his Eyes, and then set him upon an Ass with his Face to the Tail, which he held in his Hand instead of a Sceptre, and a Rope about his Neck instead of a Crown; and then led him through all the Streets of Constantinople, the People shouting, reviling, throwing dung, dirt, and spittle upon him, and the Women their Chamberpots upon his Head. Lastly, he was carried to the Gallows, and there hanged. Beard's theatre.

VII. Alexander a Tyrant in Thessaly was of a cruel disposition, causing some Men to be buried alive, others were put into the skins of Bears and wild Boars, and then set his Hounds upon them; and one Day as the inhabitants of a City in League with him, were assembled in Council, he caused his Guard to inclose them round and kill them all. He consecrated the part wherewith he had slain his Uncle, and crowned with Garlands, calling it, *The happy Killer*. Being a Tragedy, where *Hecuba* and *Andromache* were represented, he could not forbear weeping, and went out, lest it should be observed that he pitied those grieved Sorrows, who never had compassion for the multitude of Citizens he had cruelly murdered; now o' this Tyger was guarded with Troops of Soldiers by Night and Day, and had a furious Dog constantly barking on him, which was tied to his Chamber door every Night, yet by his Wife's Means he was killed, letting in three of her own Brothers, with whom she had conspired to murther him; who finding him asleep, one took him by the Heels and another by the Head, and wrung his Neck behind him; the third thrust him through with a sword, the all the while giving them Light to dispatch their Business. The Citizens got the dead Body, which they drew out the Streets, and then threw it to be devoured by Dogs. *Plut. Lives.*

X. Nero, that Monster of Men, was educated under *Burrhus* and *Seneca*, and for the first five Years he had loved haved himself very well, so that *Trajan* used to lay *child*, *h* *That all the Emperors came short of Nero's first 5 Years* *chariot*-*but then fell into all Wickedness and Debauchery*. Here on the came into the publick Theatres, and took delight in the Applause of the Vulgar, and the Crowns whiche they gave him for singing and playing on the Harp, and would not suffer any to depart out of the Theatre while he was singing, what Occasion soever they had, so that Women with Child were delivered in the Theatre, and others being tired with hearing him, would *get over the Walls*, or seem to be dead that they might be carried out; he caused his Statue to be made in the Habit of an Harper, and also on his Coin; he exercized his Lust, Luxury, Covetousness, and Cruelty at first privately, but after openly; when it began to be dark he would go to the Taverns, and about the Street, doing Mischief to many, by beating and abusing them, and if they resisted, throwing them into privies; he would break open shops and rob them, and his Quarrels oft endangered his Life; he was once almost beaten to Death by a Man, whom his Wife he had abused: after which, he had Tribune following him at a little distance. His Feasts were from Noon till Midnight, attended with Whores and Women-pipers: He was given to Sodomy, and caused the Genitals of a Boy, called *Sporus*, to be cut off, to have made him a Woman, and to be brought in for him like a Bride; whereupon one merrily said, *It had been well for the World, if Nero's Father had had such a Wife*. He committed Incest with his own Mother *Agrippina*, and caused one *Pythagorus* to man him, as he himself had married *Sporus*: He invented such Bestialities between Men and Women as are not fit to be named. He murdered his Wife *Octavia*, whom he had the Empire; and married *Poppea Sabina*, whom he took from her Husband a Roman Knight, and to

loved her dearly ; yet when she was great with child, he coming home late one Night from his chariot-driving, and she chiding him for it, he kicked her on the Belly and killed her : He was of so extraordinary a cruel and bloody Disposition, that he hastened the Death of *Claudius* by poison, which he would often boast of, and rail against him, tho' he received the Empire by him. *Agrippina* his Mother went to an Astrologer to know the Fortune of her Son *Nero*, who told her, *He should be Emperor, but he should be the death of her*. To which she replied, *Let him kill me if he does but Reign*. The first part of the Prognostication she saw accomplished, and the last now followed ; for having attempted by poison and other cruel ways to take away her Life, which not succeeding, began to sent a Centurion to murther her ; *Agrippina* seeing him come with a drawn sword, took up her Cloaths and exposed her naked Belly, bidding him strike that, where her Womb had brought such a Monster into the world. After she was slain, *Nero* came to view her dead Body and her Wounds, and without any Conscience, said, *I did not think I had been born of so beautiful a Mother*. He caused her Womb to be ripp'd up, that might see the place wherein himself had lain. After which horrid Fact he was continually tormented with causings of Conscience ; and protested, That his Mother cut open appeared to him with burning Torches, lashing him for that cruel Murder. Yet he continued his Butcheries, murthering his Aunt *Domitia* ; and *Antonia* Daughter of *Claudius*, for refusing to marry him when slain, pretending she went to make Innovations in the State. He hired Conjurers to lay the Ghost of his Mother. He caused *Crispinus* his Son-in-Law by means to be drowned. He slew many others, who by Blood and Affinity were near him. He murdered *Aulus Sabinus*, a young Man, after he had by violence committed Sodomy with him. He forced his Master *Secundus* to kill himself, tho' he had often sworn that he would.

would perish himself, rather than do him hurt ; and sent poison to his other Master *Burrus*. Divers rich freed Men, and others who helped him to the Empire, he murthered, by mixing poison in their Meat or Drink. Neither was he less cruel to others, especially after two Conspiracies ; some of the Conspirators confessed the Fact, saying, *They knew not but by his Death, how to free him from all that wickedness wherewith he had defiled himself.* Nero asking *Sulpitius Aper*, a Centurion, Why he conspired against him ? he answered, *Because I knew not how by any other Means to do thee a Kindness.* After this he set no bounds to his Cruelty, murthering whom he pleased : He gave not above an Hour to any, and had Chirurgions ready, to cut all their Veins if they made any Delay. His profuseness and prodigality answerd his Cruelty, saying often, *That those who proportioned their Expence to their Incomes, were sordid and covetous ; and that they only who most profusely and prodigally wasted their Estates, were magnificent and praise-worthy.* He never put on the same Apparel twice. He was extravagant in Building ; and when his Treasure was exhausted endeavoured by Rapine and Forgery to enrich himself. When he conferred an Office upon any Man, he would say, *Thou knowest what I want, let us make it our Business that none may have any thing but ourselves.* He took the curious Images of the Heathen Gods of gold and silver out of the Temple and sold them ; neither did he spare the City of *Rome*, for being displeased with the Buildings and Narrownes of the Streets, he sent some Villains to set it on Fire, and went up to the top of *Næcenas* his Tower, to feed his Eyes with that pleasing sight, and in a Player's Habit tuned his Harp, and sung, *The Burning of Troy.* When he heard how he was spoken of for this Act, he reported it was done by the Christians, using all manner of Cruelty towards them, and exposing them to the Fury of the People as Burners and Destroyers of Cities, and as Enemies

to human Society. He caused some to be cloathed in wild Beasts Skins, and torn to pieces with Dogs ; others were Crucified, some he made Bonfires of to light him in his night Sports : In brief, such exquisite Torments he put them to, as caused their Enemies to pity them ; and whereas *Tyberius* used to say, *After my Death, let the World be destroyed by Fire, Fesileuce, Famine, &c.* *Tea* (said *Nero*) *let it be destroyed in my Life time, that I may be a Spectator of it.* But Justice at last overtook him ; for being adjudged by the Senate to be an Enemy to be Mankind, he was condemned to be whip'd to Death through the Streets of *Rome* ; and his Armies forsaking him, to avoid this ignominious Death, he hid himself among the Briers and Thorns, and desired his Attendants to kill him, which they refusing, he cried out, *I have neither a Friend nor an Enemy, miserable Man that I am ;* and so slew himself. *Sueton.*

XI. *Trigellinus*, Captain of *Nero*'s Guard, was a principal Abettor of him in his Tyrannies, and in the Death of many great Personages in *Rome*, intriching himself with their Spoils : After the Death of *Nero* (whom in his extremity he forsook) he wallowed in all manner of Debauchery. Now though he was worthy of a thousand Deaths for his Cruelties toward many Citizens, yet by bribing the chief Favourites of the succeeding Emperor *Galb* , he escaped ; but when *Otho* was installed in the Empire, he, to gratify the *Romans*, sent to apprehend him, who was then in his Banqueting-House in the Fields, rioting and sporting with his Harlots ; and finding himself surprized, and no way to escape, though he had prepared Boats to carry him away in any Danger, and not able to bribe the Messenger sent to take him, though he offered great Rewards, he entreated only the Favour to shave his Beard before he went ; which being granted, he took

a Razor, and instead of shaving, cut his own Throat, Beard's Theatre.

XII. *Antonius Heliogabilius*, was infamous for cruelty, gluttony, lust, and all wickedness, and his Death was answerable to his Life ; he had his Name from an Idol of the Sun, whose Priest he had been in Syria, and being rich, by his profuse Gifts to his Soldiers, was chosen Emperor. Such was his luxurious pomè that he used Palm in his Lamps, and filled his Fish-ponds with Rose-water. His Garments were of fine gold, and costly silk ; his Shoes glistred with precious stones ; he was never served two Days with one kind of Meat, nor wore one Garment twice ; he doted upon his Mother, with whom he committed Incest, and did all by her appointment, and was the first that brought a Woman into the Senate, causing her to sit in the Consul's Seat. He erected a Senate of Women, wherein many ridiculous Laws were made ; he exercised all manner of filthiness in his Pallace, and exceeded all others in lust and Uncleanness, and being unapt by Nature for the Act of Generation, he would turn himself into a Woman, and sought through the World for those who were most prodigious for Debauchery to exercise their Lust upon him. He had some days for Dinner the Brains of Ostriches, the Tongues of Popinjays, and other singing Birds ; when he was near the Sea he would never eat Fish, but in places far distant from the Sea, he was served with most delicate Fish ; his Table was furnished with seven thousand Fishes and five thousand Fowls at one Supper ; in his Progress he was attended with six hundred Chariots ; he cruelly sacrificed young Children, and conferred the best Offices upon Bawds, Fidlers, Players, and the like, and was an Enemy to all sobriety, and when he was foretold by his Astrologers that he should dye a violent Death, he provided Ropes of Silk to hang himself, Swords of Gold to stab himself, and strong Poison in Jacinths and Emeralds to poison him to ; he with pl underne himself Vengea upon w they sle Rome, atiable great sueton. XIII. *His Cru* aying father- ability, Wives, her to is tw or Ad caused Wallace of Follie, an sonse

on himself, if he shoud on a sudden be forced thereto ; he made an high Tower, and covered the Floor with plates of Gold, inlaid with precious Stones, and underneath the Window the Ground was cover'd with sands of Gold, from whence he might throw himself down, if pursued by his Enemies ; but divine Vengeance would not suffer him to die as he desired, for his Soldiers abhorring him, went to seize him, upon which he fled into an House of Office, where they slew him, dragging him through the Streets of Rome, and crying out, *Behold a Whelp of cruel and invincible Lust*, and then threw him into Tybur, fastning great stone to him, that he might be seen no more.

XIII. *Catigula*, another *Roman* Emperor, shewed his Cruelty first to his own Kindred, disinheriting and slaying *Tyberius*, Co-heir with him ; he compelled his Father-in-Law to Murder himself, envying his Nobility, Virtues and Affinity to him : He abused Virgins, Wives, and noble Women ; he caused his Grand-Mother to kill herself for reproving him, and accusing his two Sisters, with whom he had committed Incest, or Adulteresses and Conspirators, banished them ; he caused the Head of the Image of *Jupiter* to be taken off, and his own to be put in the place. He built his Wallace to the Market-place, and set up the Images of *Pollux* and *Castor* at his Gate, and oft standing between them, would cause all that passed by to worship him as a God : and some of his Flatterers called him *Jupiter* ; he caused a Temple to be built for his God-head, and had Priests and Sacrifices ; he used to play at Magistrates scornfully ; and would reach forth his hands and Feet to the Senators to be Kissed, and that those who had this Favour must publickly thank him in the Senate ; some of the Senators he privately himself furthered, and yet would have them called for as to pay living, and after would declare they had murdered themselves ; many persons of Quality he would stigmatize,

matize, dismember, condemn to the Metal Mines, to mend High-ways, to be cast to wild Beasts, or be fawn asunder : He compelled Parents to be present at the Torments of their Sons, and one excusing himself by reason of sickness, he sent his Letter for him ; another for asking whether he might not shut his Eyes whilst his Children were Tormented, he caused to be slain ; another Father he brought home from seeing the miserable Death of his son, and would force him to laugh, jest, and be merry. A Roman Knight being cast to the wild Beasts, declared he was innocent ; upon which, he caused him to have his Tongue cut out, and then to be cast to them again. If he wanted Criminals to throw to the wild Beasts, he caused his Officers to seize any that stood near, and throw them to be torn to pieces, having first cut out their Tongues, that they might tell no Tales ; when he designed to destroy any of the Senators, he suborned some Person to go into the Senate-house, and their proclaim him a publick Enemy, and so murther him ; neither would he be satisfied till his Members and Bowels were drawn about the Streets, and then laid on a heap before him ; he would not suffer any to be slain presently, but bid the Hangman so to strike that they might feel themselves die. He had a Horse named *that* *Swift*, whom he invited to Supper, gave him Pro-*that* vinder in a golden Manger, and drank Wine to him when in golden Bowls ; he swore by his Horse's Health and midst Fortune, and promised to make him a Consul, as he *Consp* had made him a Priest ; he caused a Marble Stable to *Quest* be built for him, and a Manger of Ivory, with Horse-furer, cloaths of Purple, and a Chain of precious Stones. He gave him a House furnished with costly Household Acco-*stuff* and Servants, the more splendidly to entertain *littir* those, who in his Name was invited to be his Guests *might* be. Having by such mad profuseness exhausted his Treas-*son* sure, he sought by all oppressive Means to supply his *they* *wants* ; he disannulled Mens Wills, because they had gain-*ed*

not made him their Heirs ; he slew rich Men and siez'd on their Estates, so that it was a Crime to be Rich ; he levied unheard of Taxes ; he proclaimed that at New-year's Tide he would receive New-year's Gifts, and stood at the Door to receive all that were brought him by the People ; he set up a Baudy house in his own Pallace, and prostituted the chief Women and the noble Boys to the Lusts of all, and made a Gain thereby ; he was so enamoured with Money, that he caused heaps of Gold to be spread over a large Room, and would walk bare Foot, and sometimes would strip himself naked and roll himself upon it : He was an horrid Atheist and Blasphemer of the Deity, yet when it thundreded, would wrap his Head and Face in his Garments, and run under his Bed to hide himself ; afterwards he caused an Engine to be made, to Thunder against Heaven when it Thundered, and to Lighten against the Lightning ; and when a Thunderbolt fell, he would throw up a Stone against Heaven, saying, *Either do thou destroy me, or I will destroy thee.* And it was not long e're he met with his just Reward ; on he designed a Progress into Alexandria, resolving slain before he went to murther the chief Men of Rome, they wishing, *That all the People of Rome had but one Neck, named that he might cut them off at one Blow.* Being fretted

Pro that no terrible Calamities happened in his Days, o him when none could be greater than himself. But in the h and midst of his rage and wickedness, two of the Tribunes as he Conspired against him, and one asking him some ble to Questions about his Office, and receiving a harsh An-Horse-swer, he gave the Emperor such a stroke between the Stones head and shoulders, that with it, and the Blows of the shold-Accomplices who rushed in, he was slain ; no Man certain stirring in his Defence, though many looked on, and Guests might have aided him. The Conspirators slew his Wife s Treasoria, a Woman of prodigious Lust and Filchiness ; s they took his Daughter and dashed out her Brains ey had against the Walls. After his Death there was found

in his Closet two Books, one called, *His Sword*, the other, *His Dagger*, wherein were contained the Names of all those whom he designed to slaughter ; also a great Chest stuffed with all sorts of deadly Poisons, which being thrown into the Sea, poisoned a Multitude of Fishes. *Sueton. Hist.*

XIV. *Commodus*, another Emperor of *Rome*, was a wicked Son of a good Father ; he exceeded, if possible, *Nero* and *Caligula* in lust, cruelty, and rapine ; he had three hundred Concubines of the most beautiful Matrons and Whores of *Rome*, among whom he spent his time in Feasting, Drunkenness, &c. He killed his Sister *Lucilla*, and ravished his other Sisters ; he used to fight among the Sword-players, and often in sport killed some of them ; he fought with wild Beasts, of whom he slew many with his own Hands ; he came to the Senate in Women's Apparel, where he sat publickly, and drank unmeasurably ; he scraped Money together by selling Honours and Offices. He would be called, *Hercules the Son of Jupiter* ; and despising the *Roman Habit*, went cloathed in a Lyon's Skin, carrying a Club in his Hand, and fought with wild Beasts, and Men ; whereof he killed some with Darts, others Giant-like with his Club ; yet would this Wretch be called, *A pious and happy God*. He commanded *Rome* to be burnt ; and his Soldiers slew multitudes of People that were met at the Amphitheatre without any Cause, with all those of his Bedchamber. Thus growing odious to all, some of his Domesticks, and one of his Concubines, named, *Matria*, whom he loved above all the rest, and called her his *Amazon*, conspired to poison him ; which they effected.

XV. *Bassianus Caracalla*, in his Childhood was of a mild Nature, so it was hoped would prove an excellent Prince, but when he grew up became fierce and cruel. His Father *Severus* leaving him such a large Empire as none before him had possessed, with a great Army to defend it. He began to discover his bloody disposi-

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tion : For first, he slew his Physicians for not killing his Brother-in-Law soon enough. He murder'd those who educated him and his Brethren, because they endeavoured to make Peace between him and his Brother *Geta*. He perswaded his Captains to chuse him sole Emperor, his Father having divided the Empire between them ; and when he could not prevail, he goes to his Mother, pretending great Love to her and her Son *Geta*, yet watches his Opportunity, breaks into *Geta*'s Chamber, and murders him in his Mother's Arms, defiling her all over with his Blood, and then runs into his Pallace, crying out, *That he had escaped a very great Danger from his Brother Geta*. From thence he runs into the Camp, and tells the Soldiers what a Conspiracy *Geta* had made to take away his Life, and how hardly he had escaped by slaying him in his own Defence : So with Gifts and Promises they chuse him sole Emperor. Then began he to exercise his Cruelty, killing all his Brother's Servants and Friends, not sparing their very Infants. He caused the rich Citizens to be slain, and seized their Estates. He murder'd *Pampinian*, a famous Lawyer, because he would not defend the murdering of his Brother, but saying, *That it was easier to commit Fratricide, than to excuse it*. He used to commend *Sylla* and *Tiberius*, two as bad as himself, and sought to root out all the Imperial Family, or any eminent among the Senators. He raged against the People, causing Multitudes to be slain when met at publick Plays. And being conscious of their Hatred, he went into Germany, and thence to *Macedonia* ; and at *Alexandria* caused the Schools of *Aristotle* to be destroy'd, and his Books to be burnt, *Because*, said he, *Aristotle was of a Council to poison Alexander*. Thence he went to *Troy*, and sought out the Tomb of *Achilles*, then to *Antioch* to *Alexander's Tomb*, which two he pretended to imitate. He was revenged of the *Alexandrians* for some Scorns cast upon him, for having married *Julia* his Mother-in-Law,

Law, whose Son *Geta* he had slain in her Arms : For *Julia*, who was very fair, being one time in his Company, as it were by negligence, discover'd a great part of her naked Body ; whereupon *Bassianus* said, *I would it were lawful*. *Julia* replied, *It is lawful if thou pleaseſt* : *Knowest thou not that thou art Emperor, and to give, not to receive, Laws.* So he married her : Upon which the *Alexandrians* called him *Oedipus*, and her *Jocasta*. To be revenged for this Affront, he pretended to chuse a Legion of *Alexandrians* ; and when multitudes met together unarm'd, his Soldiers incompast, and cut them all to Pieces, so that the River *Nile* was red with their Blood. From hence he went to the East, and pretending to affect the *Parthian* Name, sent Ambassadors to *Artabanus* King of *Parthia*, to give him his Daughter in Marriage. *Artabanus* embracing the Motion, came to him, bringing the Bride, and a multitude of unarmed Followers crowned with Flowers ; but whilst they were offering Sacrifice to their Gods, giving the Watch-word to his Army, he slew them all, the King himself hardly escaping. At length, as he was easing Nature, *Marcius*, Praefect of the *Pretorian* Soldiers, stabbed him with a Dagger into his Bowels, and slew him. *Suetonius's Hist.*

XVI. *Julius Vitellius* being chosen Emperor of *Rome*, used no Government either in his Family or among his Soldiers, so that all Places were fill'd with Rapine, which he turned into Sport. When he came into a Field where a Battle had been fought, and his Followers were offend'd with the Stench of the dead Bodies ; he said, *That of all Smells he liked best the Smell of a slain Enemy, but much more of a slain Citizen.* He sacrificed to the Ghost of *Nero* in the Field of *Mars*, to shew what an excellent Pattern he would follow, and there prepared a solemn Feast, and sent for a Musician to sing *Nero's* Verses, which he much applauded. He governed the Commonwealth by base Players and Chariot-drivers ; and upon every small Occasion deli-

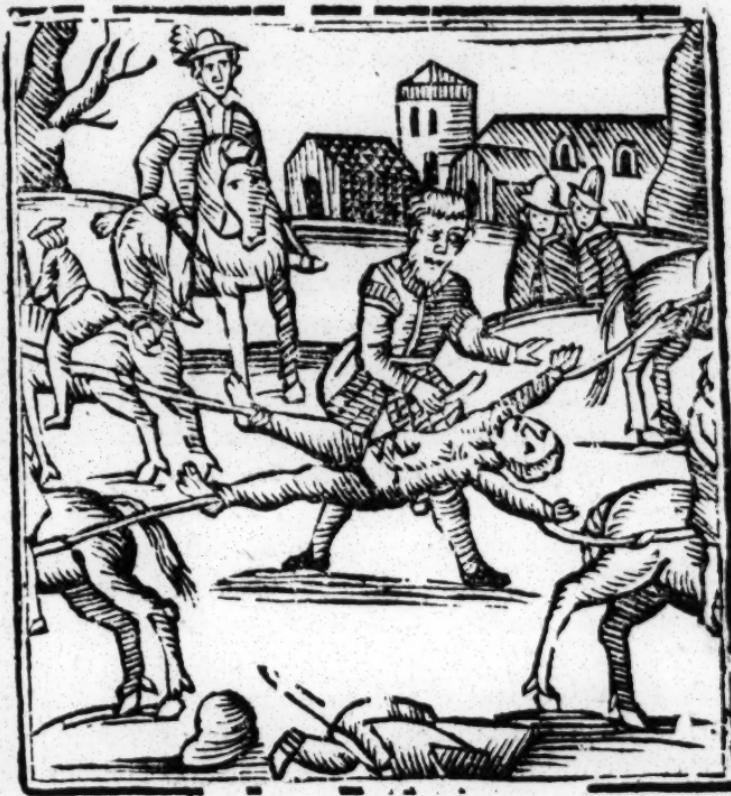
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ver'd Men over to Death. He spared not Usurpers who called to him for their Debts, nor Publicans who had exacted Tribute from him. One of them coming to salute him, he caused him to be slain in his Presence, saying, *That he would feed his Eyes with his Death.* Two Sons of another, coming to intercede for their Father, he caused to be killed. He banished all Mathematicians out of *Rome*, because they had given out he was born under unhappy Planets. He was suspected guilty of his own Mother's Death. Neither was he only cruel, but extreamly given to Luxury and Excess. He feasted four times a Day, after each of them disburdening his Stomach by vomiting. He used the most costly Delicates, brought from remote Parts at excessive Charges; insomuch that it was commonly said, *That if he had lived longer, he would have undone the Roman Empire with his Luxury and costly Table.* He was so given to Gluttony, that he eat while he was sacrificing, or in a Journey. His whole Life was spent in Gluttony, Drunkenness and Cruelty, whereby he grew so hateful, that the Army chose *Vespasian*, then in *Judea*, Emperor; whereupon *Vitellius* forced *Flavius Sabinus*, *Vespasian's* Brother, and his Kindred to fly into the Capitol, which he set on Fire, and burnt them in it; and himself being at a Feast, fed his Eyes with that pleasing Spectacle; for he was resolved to eat and drink well, that he might not die without his Dinner, nor be afraid of Death or Disgrace. When News was brought that *Vespasian* his Enemy drew near, he sought out private Corners to hide himself in, all Men forsaking him but his Baker and Cook. When his Enemies enter'd the City, some of the Soldiers that knew him not, finding him, he denied his Name; and when others that knew him came, pretended he had something to reveal to *Vespasian* that concerned his Safety; but this prevailed not, for casting a Halter about his Neck, they dragged him half-naked into the Market-place, where he received many Reproaches. They

They then set a Dagger under his Chin, that he might not hang down his Head to hide his Face, and threw Dirt at him. At last carrying him to *Tybur*, they cut him in Pieces, and threw his Trunk into the River. *Suet. Hist.*

Domitian Son of *Vespasian* was wicked in his Childhood and Youth: When he came to be Emperor, he retired every Day for an Hour, as if upon secret Affairs, but spent that time in catching Flies, and picking out their Eyes with a Bodkin; so that one asking his Chamberlain whether any Body was with the Emperor, he wittily answered, *No, not so much as a Fly.* He entertained the People with costly Shows, wherein he sate as one of the Heathen Gods, and commanding himself to be called Lord and God, and in his Edicts he used this Phrase, *Our Lord and God commands this to be done.* One while he set himself to reform Abuses, and enact good Laws, but quickly returned to his former Cruelty, causing many Senators to die; one because he had a Map of the World in his Chamber, and read the Orations of Kings and Princes, recorded by *Titus Livius*. He banished all Philosophers and Mathematicians, and sought out new Ways to enrich his Coffers. His Cruelty was not only great, but crafty and unexpected; he would send some away merrily, and with Assurance of Safety, and presently send Men to murder them. And to abuse Mens Patience, he would never pass any hard or unjust Sentence, without a Preface to set forth his Clemency. His Treasury being exhausted, he recruited it by Rapine and Oppression, suborning some to accuse both the living and the Dead, that he might seize on their Estates. He was extream cruel against the Christians, because they would not worship him as a God, or his Representative at least; pretending he was Brother to the Sun and Moon. He adorn'd his Shoes with precious Stones, and commanded the People to kiss his Feet. He order'd all the Churches of

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the Christians to be pull'd down, and the Holy Scriptures to be burnt, with all the Contempt that could be, displacing all Christian Magistrates, and imprisoning such as would not abjure Christianity. Then were Edicts sent out for imprisoning Elders and Bishops, and constraining them by Torments to sacrifice to Idols ; upon which there followed all manner of Cruelty against the Christians by all kind of Tortures. Among others, *Romanus*, a Nobleman of *Antioch*, was cruelly martyred with many barbarous Torments, together with a young Boy, who with wonderful Constancy suffered Death with him. Two noble Virgins, named *Eulalia* and *Agnes*, for the Profession of the Faith of Christ, endured likewise the utmost Cruelties the Tyrant could invent, and at length

Death

Death it self ; with a great Number of other young Persons.

But of these I have given a particular Account, in a Book called, The Young Man's Calling ; or, The whole Duty of Youth, with Remarks upon the Lives of several excellent young Persons of both Sexes who were eminent for Piety and Virtue in their Generations. To which I refer the Reader.

Gordius a Centurion, acknowledging that he believed in Christ, and valued not what they could inflict on him for his Profession. The Sheriff called for Scourges, Gibbets, and all manner of Torments. To whom *Gordius* said, *That it would be a Loss and Damage to him if he did not suffer Torments and Punishment, for Christ and his Cause.* The Sheriff more incensed, commanded Torments to be inflicted on him. With which *Gordius* was nothing disturbed, but sung, *The Lord is my Helper, I will not fear what Man can do unto me.* Then he blamed the Tormentors for favouring him, provoking them to do their utmost. The Sheriff not prevailing that way, sought to seduce him by the Promise of Preferment, Riches and Honour, if he would deny Christ. But *Gordius* derided him as foolishly mad, saying, *That he looked for greater Preferment in Heaven, than he could give him on Earth.* He was then carried to be burnt, Multitudes following, some kissing him, and entreating him with Tears to pity himself. He answer'd, *Weep not, I pray, for me, but weep for the Enemies of God, who fight against the Christians ; Weep, I say, for them who prepare Fire for us, purchasing Hell-Fire thereby for themselves in the Day of Vengeance : And cease, I pray you, thus to molest my settled and quiet Mind, since, for the Name of Christ, I am ready to suffer a thousand Deaths.* Others persuaded him to deny Christ with his Mouth, and keep his Conscience to himself. *My Tongue, faith he, which by God's Goodness I have, cannot be brought to deny the Author and Giver of the same ; for with the Heart we believe*

unto

unto Righteousness, and with the Tongue we confess unto Salvation. And thus encouraging the People to die in the same Cause, with an unparalleled Countenance, he gave up his Body to the Flames. *Acts & Mon. p. 1.*

Menes, a Soldier forsook all, and went into a Desert, giving himself to Fasting, Prayer, Meditation, and reading the Scriptures ; at last returning into the City of *Crotis*, when the People were at their Passimes, he with a loud Voice proclaiming himself to be a Christian, was carried before the President ; and being demanded concerning his Faith, he said, *It is convenient that I confess God, in whom is Light and no Darkness ; for with the Heart we believe to Righteousness, and with the Mouth Confession is made to Salvation :* Then he was Tormented, which he regarded not, saying, *There is nothing in my Mind that can be compared to the Kingdom of Heaven ; neither in all the World, if it were weighed in a Ballance, comparable to the Price of one Soul. Who can separate us from the Love of Christ ? Can Tribulation or Anguish, &c. And again, I have learned of my Lord Christ, not to fear them that can kill the Body, and have no power to kill the Soul.* After many Torments, he received Sentence of Death. At the place of Execution, he said, *I give thee Thanks, my Lord God, who hast accepted me to be a partaker of thy precious Death, and hast not suffered me to be devoured of my fierce Enemies, but hast made me constant in thy true Faith unto the End :* And so he lost his Head, but found a Crown of Glory. *Acts and Mon.*

Among others, Forty young Gentlemen that were Soldiers, freely confessed themselves to be Christians to the Marshal, who amazed at their boldness, with flatteries and promises of Preferment perswaded them to consider their Youth, and not to change a pleasant Life for a painful and untimely Death : But they courageously replied, *That they neither desired Money, Honour nor Life, but only the Celestial Kingdom of Christ, for the Love of which they were ready to endure the Wheel, Cross,*

Cross, Fire, or any other Torment: The Marshal offended herewith, devised a new Torment, for espying a Pond in the Street open to the North Wind, it being in Winter; he caused them to be put into it all Night; but they being joyful, comforted one another as they put off their Cloaths, saying, We put off now our Old Cloaths and our Old Man, (corrupted with the Deceits of Concupisence) for which we bless and praise God; for by means of the Serpent we once put on the Old Man, but by Jesus Christ we now put him off. Then they were brought naked and put into the cold Water till Morning, so that all their Members were numb'd; and when it was Day, they having Breath yet remaining, were brought to the Fire, and consumed to Ashes; which were thrown into the Flood. But one of the Company being more lively and not so near Death as the rest, the Executioners pity'd him, and delivered him to his Mother, who stood by to save his Life; but she led him to the Pile of Wood where the other starved Creatures lay ready to be burnt; exhorting him to accomplish his blessed Journey, which accordingly he did, and was burnt with his Companions.

Acts and Monuments.

Domitian by his Cruelties, at length grew terrible and hateful to his Friends and Servants, yea, to his own Wife. An Astrologer boasting that by his Art he could foretel what should come to pass, *Domitian* asked him if he foresaw his own End; he answered, he should be torn in pieces of Dogs: *Domitian* to prove him a Liar commanded him to be slain, and his Body to be burnt to Ashes; but as they were about to do it, so violent a shower happened as quenched the Fire, and Dogs came and tore him to pieces; this much increased the Fear of *Domitian*, who had been told by a Chaldean, when and how he should die, which soon happened, and the Vengeance of Heaven fell upon him for all his Tyranny: For *Stepbanus* one of his Officers, desiring to speak with him in private, pre-

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fented him with a Writing, which whilst he was looking upon, he stabbed him with a Dagger into the Belly, and seven of his own freed Men came in and dispatched him. A while before his Death, a Chough spoke Greek from the Tarpeian Rock, crying, All shall be well, which could not be till the Tyrant's Death ; and *Apollonius Tyaneus* being at *Ephesus* in *Asia*, reading a Lecture in a Grove many hundred Miles from *Rome*, he on a sudden began to speak low and slowly, and strait looked pale, and stood silent, at last stepping hastily some paces, he cried out as one transported, O brave Stephanus, strike the Tyrant, kill the Murderer, thou hast struck him, thou hast wounded him, thou hast slain him ; this being spoke in publick, was taken Notice of, and the time when it was spoken
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diligently observed, and it was found that *Domitian* was stabbed in *Rome* that very Day and Hour, by *Stephanus* of his Bed-chamber. *Lipsius Monit. lib. 1.*

XX. *John Cameron*, Bishop of *Glasgow*, who was very cruel to his Tenants and Vassals, made a fearful End. For in 1446, as he lay asleep in his House near *Glasgow*, he heard a Voice summoning him to appear before the Tribunal of Christ; he awaked greatly terrified, calling to his Servants to bring Lights and sit by him; he took a Book and began to read, but the Voice being again heard, struck the Servants with amazement; the same Voice calling the third time far louder, the Bishop after an heavy Groan was found dead in the Bed, his Tongue hanging out of his Mouth. *Spotswood's Hist.*

XXI. *Bothwell* the chief Actor in the Murther of K. *Henry of Scotland*, Father to King *James I.* fled into *Denmark*, where being discovered, he was imprisoned, and despairing of his Liberty fell mad, and ended his Life miserably. The Archbishop of *St. Andrew's* also who had a hand therein, being taken in the Castle of *Dumbarton*, was carried to *Sterling* and hanged.

XXII. Sir *John Tyril*, *John Dighton*, and *Miles Forreſt*, who were procured by *Richard the Third*, to murther King *Edward V.* and his Brother in the Tower, by entring their Chamber about Midnight, and wrapping them up in the Cloaths, keeping down the Pillows upon their Mouths, till they were smothered; these three Murderers did not escape Vengeance. For *Miles Forreſt* rotted away piece-meal. *Dighton* lived at *Calice*, so hated of all that he died there in much misery. And Sir *J. Tyril* was beheaded on Tower-hill for Treason. *Act. and Mon.* The Cardinal of *Winchester*, called the rich Cardinal (who procured the death of the good Duke of *Gloucester*, in King *Henry VI's.* time) was struck with an incurable Disease; who repining thereat, cried out, Fie, will not Death be hired? Will Money do nothing? Must I die that have so great Riches? If the whole Realm would save

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my Life, I am able either by Policy to get it, or by Riches to buy it : but all would not avail, for he died soon after. *Speed's Chron.*

XXIII. The Duke of *Suffolk* did not long escape, for in Parliament he was accused as a Traitor, a Murderer of the Duke of *Gloucester*, and a Robber of the King's Treasury, for which he was banished five years. He took Shipping in *Suffolk*, intending for *France*, but being encountered by a Man of War belonging to the Tower, on the side of a Ship's Boat one cut off his Head in 1450. *Speed's Chron.*

XXIV. In 1681. a Man at *Penrith* in *Cornwal*, was blessed with ample Possessions and a fruitful Issue, unhappy only in a younger Son, who growing Extravagant, went to Sea in a small Vessel with several like himself, where they made Prize of all they could Master, and at last venturing into the Streights, set upon a Turk's Man of War which they took, and got great Booty ; but there Powder by chance taking Fire, blew up the Ship ; and our Gallant being a skilful Swimmer got ashore upon the Isle of *Rhodes*, with the best of his Jewels ; where offering some to Sale to a Jew, he knew them to be the Governours of *Algiers*, so he was seized and condemned to the Gallies for a Pyrate among other Christians, whose miserable Slavey made them use their wits to recover their Liberty, and effected it by killing some of their Officers : After which, this young Man got aboard an *English* Ship, and came to *London*, where the skill he had got in that Art, preferred him to be Servant to a Surgeon, who sent him to the *East-Indies* ; there by his Industry he got Money, with which he returned home ; and longing to see his own Native Country *Cornwal*, he sailed in a small Ship from *London* ; but ere he attained this Port, he was cast away upon that Coast, where once more his Skill in Swimming brought him safe to shore : But having been fifteen Years absent, he understood his Father was much decayed in his Estate, and had retired to a place not far off, being in Debt
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and Danger. His Sister he finds married to a Mercer, to whom he at first appears as a poor Stranger, but afterward reveals himself, shewing her what Gold and Jewels he had concealed in a Bow-case about him; so they concluded that next day he should appear to his Parents, yet keep himself unknown till his Sister and her Husband should come thither to him, to make their Joy compleat: He then goes alone to his Father's House, where his humble Behaviour, suitable to his poor Cleaths, melted the old Couple into such Compassion, as to shelter him from the cold under their outward Roof, and by degrees the Relation of his Travels and Sufferings told with so much Passion to the Aged People, made him stay so long by the Kitchen Fire, that the Husband bid them good Night, and went to Bed; his true Stories moving Compassion in the Woman, she wept, and so did he; and taking pity on her Tears, he comforted her with a piece of Gold, which gave her assurance that he deserved a Lodging, to which she brought him; and being in Bed, he shewed her his Wealth that was girded about him, which he told her was sufficient to relieve her Husband's wants, and to spare for himself; and so being weary fell asleep. The old Woman being tempted with the Golden Bait which she had received, and greedily Thirsting after the rest, went to her Husband, and waking him, told him the News, and what further she intended to do, and though with horrid Apprehensions he often refused, yet her pulling Eloquence moved him at last to be Master of all that Wealth by Murdering the Owner; which they effected, and covered the Corps till they had opportunity to convey it away. The early Morning hastens the Sister to her Father's House, where with signs of great Joy, she enquires for a Sailor that should Lodge there the last Night. The Old People at first denied they had seen any such, till she told them it was her Brother, her lost Brother, whom she certainly knew to be so, by a Scar on his Arm cut with a Sword in his

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Youth, and that they had resolved to meet there next Morning and be Merry: The Father hastily runs up into the Room, and finding the Mark, with the horrid regret of this monstrous Murder of his own Son, cuts his Throat with the same Knife wherewith he had committed that execrable deed: A while after the Mother going up to consult with her Husband what to do, and being confounded to see him weltring in his own Blood, she takes up the same Knife, and rips up her Belly, so that the Guts tumbled out: The Daughter wondring at their delay in coming down, goes up, and found too soon this Bloody Tragedy, the Mother having time only to relate the forementioned particulars, gave up the Ghost: The Daughter was struck with such horror at this deluge of Destruction, that she sunk down and died. The fatal End of that Family quickly flew to the Court of King James I. but the printed Relation conceals their Names out of Respect. *Sand. Hist. King James I.*

XXV. A Nobleman lived happily with his Wife, who had a Chamber Maid very beautiful, yet not taxed with the least incivility or wantonness; however, her Lady was jealous of her, and when her Husband was gone from home, she raised a quarrel with her, for letting a Child slip out of her Arms, which tho' it was not hurt, yet she pretended it was Lame, past recovery, and being implacable, committed her to a deep dark Dungeon in the bottom of a Castle, which for many Years had been shut up, wherein were abundance of Snakes, Toads, Adders, and other Serpents, into which the worst Malefactor in the Memory of Man had not been committed; yet into this noisom dreadful place the poor innocent Virgin was forced to enter, and the Doors were shut upon her: She was no sooner in, but the venomous Vermin came from all corners of the Vault with horrible hissings, and seized on all the parts of her Body, which with loud, doleful cries and shrieks, she endeavoured to strike off, but all



in vain : At Noon a Servant who had a Kindness for her, goes to his Lady and desired her, as she was Christian, to have some pity upon the lamentable cry of the poor Creature ; but she reviled him with boldness and swinefess, and gave him blows to boot : a length Evening came, and her woful Clamours still continued, able to have softned Flint or Marble, when the young Man falling upon his Knees before his Lady was more importunate than before, but she grew more furious, and kickt him out of her presence : Night coming on the young Man could not sleep, but rising Midnight went to the Dungeon Door, where hearing no Noise, nor so much as a sigh or groan, he thought she was dead, and called boldly at the Lady's Chamber Door, and awaking her, told her, That she had not executed her cruel Revenge, for he doubted not the poor Virgin was dead, since all was silent : which Words being startled, she arose and calling

Light

Lights, caused the Dungeon to be opened, where she beheld a terrible Spectacle, the Maiden fallen flat on the ground, and four great Serpents wrapt about her, one of an extraordinary bigness about her Neck, another round both her Legs, a third like a Girdle imbraced her Wast, a fourth stuck upon her Jaws, stretching it self to its utmost length, which when taken off was so gorged with Blood that it burst in funder; at which dreadful sight the Lady was struck with such horror that she grew into a deep Melancholly, which turned into Madness, and so in a raging Fit died. *Beard's Theatre.*

XXVI. In the Reign of Q. Elizabeth, there dwelt an Old Man and Woman in *Honey Lane* near *Cheapside*, the least of them 70 years of Age, who lived privately without any Servants, and having yearly Means were thought by the Neighbours to be very Rich, their House being well furnished; which a Villain having notice of, he procured a false Key to the House, and entring at Mid-night murthered the two Old People in their Beds, and then broke open their Chests, and carrying away what he was able, shutting the Doors upon the dead Bodies. The next day neither of them being seen by their Neighbours, they began to suspect a little, but the second day when they found the Door continue shut, neither heard any Noise in the House, they broke it open, and found all things out of Order, and going up stairs, the Trunks and Chests were broke up, but looking toward the Bed they discovered the Man and his Wife murthered; great search was made, and many taken upon suspicion, but nothing could be proved against them. At length a poor Vagabond Wretch was seized and examined, who could give no good account of himself, and being obserued to haunt thereabout two or three Days before, he was upon those presumptions committed to *Newgate*, and next Sessions arraigned, and for want of making a discreet

Detence, was condemned and hanged for this supposed content, Murther. But the real Malefactor escaped into the outly, Low-Countries, where he set up a Trade, got Money again; and was considerable in the Place where he lived. At Cloak-ba-
ter twelve Years continuance there he could not remain; but must needs visit England, for no other business but his Father to see London, and buy a piece of Plate in Cheapside Allow to carry over with him: To a Goldsmith he came late, and in a Shop near the Standard cheapens a Bowl friend, whilst he was bargaining, a Gentleman was arrested when he Bow-Church, who drawing his Sword ran up Cheapside, the Serjeants and People crying, Stop him, stop him; he him. All looking that way, the Murderer thought he was discovered, and so begins to run away; the People seeing him run, ran after and stopt him, asking him the cause of his flight; who in great affright and terror of Conscience, said, He was the Man; they asked him what Man: The same Man that committed such bloody Murther so many years since: Upon which he was apprehended and arraigned by his own confession, condemned, and hanged at Mile-end in Chains. Bear

XXVII. A young Gentleman of good Parentage, being a Cambridge Scholar, of great Spirit and Body, could not contain himself within his allowance, but being a Fellow-Commoner spent much above his allowance, so that to preserve his Credit, he having a good Horse, would many times ride out upon the Highway. Then can he continued a year without the least suspicion; he espies length his quarteridge not being come from his Father, and wanting Money to supply his Riot, he puts himself into a disguise, and riding over Newmarket-hill, he discovers a Serving-man with a Cloak-bag, and seeing him single he made up and bid him stand and deliver him the other unacquainted with that Language, answered him. He had but little Money, which he was loth to give of with; Then thou must fight for it (said the Scholar) the Contre there w

content, saith the other ; they both drew and fought
outly, but the honest Serving-man was unhappily
wounded ; the other being only slightly wounded took the
Cloak-bag, rid to the University, and carried the Port-
mantua to his Chamber, where he found a Letter from
his Father, signifying that he had sent him his quarter-
allowance by his own faithful Servant, whom he
had lately entertained upon the Commendation of a
friend, wishing his Son to treat him kindly, which
when he had read, and considered all the wicked Cir-
cumstances of his Adventure, he fell into deep Melan-
choly ; in short, the Robbery and Murther were both
discovered ; Judge *Popham* then riding that Circuit
(whose near Kinsman he was) he was condemned at
Cambridge Assizes, and though great Intercession was
made for his Pardon, yet the Judge forgetting all Alli-
ance, caused him to be hanged among the common
Malefactors. *Beard's Theatre.*

XXVIII. A malicious Servant, having taken a virulent Spleen against his Master, for some rough usage,
resolved to be revenged ; and when the Master and the
rest of the Servants were abroad, he barricadoed all
the Doors in the House, and then broke open the
Chamber upon his Mistress, and after he had abused her,
bound her Hand and Foot, and so left her upon the
ground. Then this Limb of the Devil took her three
Children, the eldest not being above seven Years old,
and carried them up to the Battlements ; and when
he espied his Master coming home, he called to him,
and first threw down one Child, and then another,
from the top of the House to the pavement, whereby
their Bodies were miserably dash't to pieces ; and then
held up the other in his Arms to do the like ; at which
the miserable Father fell upon his Knees, and
unwillingly besought the bloody Villain, to spare the
life of the third, and he would pardon him the Death
of the two former : The barbarous Wretch replied,
there was but one way in the World for him to re-



deem its Life : The indulgent Father with Tears and Intreaties desired to know what it was ; who replied, That he should instantly with his Knife cut off his own Nose ; for there was no other Ransom for the Child : The passionate Father, who dearly tended the safety of his Child, having now no more left, agrees to the condition, and disfigured and dishonoured his Face according to his desire ; which was no sooner done, but this inhumane Wretch fell into a loud and scornful Laughter ; at which while the Father stood amazed, he flung the Child which he held in his Arms after the rest, and then desperately cast himself after, preventing a worse Death ; and such was the End of this arch Limb of Satan, and the Fruits of Malice and Revenge. *Beard's Theatre.*

A Noble and Virtuous Lady had a Chamber-Maid of a passionate Disposition, and a very ill Tongue : on some great provocation, her Mistress struck her a

Box

Box on the Ear, at which she fell down as if she had been slain, and using many despightful Words against her Lady, told her, It should never be forgotten nor forgiven ; and the Devil took Occasion from hence to tempt her to accuse her Lady of Adultery ; so taking an Opportunity when her Lord was in private, she began thus, Noble Sir, Pray pardon my boldness, I have a great secret to acquaint you with, were I assured you would not reveal it, and thereby that punishment should fall upon me, which is deserved of others ; wherewith this Crocodile wept : Her Lord desirous to know what it was, vowed secrecy , I know Sir (said she) that you are satisfied of the Modesty and Chastity of your Lady, but to my great sorrow I speak it, she violates your Bed, and that not with a Gentleman of any Fashion or Quality, but with one of the Grooms of your Stable ; but I humbly beseech your Honour to keep it private till I make you an Eye-witness thereof. And here she broke off abruptly, as if Tears had prevented her Discourse. The Nobleman was strangely surprised, having observed nothing but Tenderness and affectionate Kindness in his Lady, nor could he tax her with the least Wantonness ; yet he remember'd when he went out early to hunt, hawk, or survey his Grounds, he found her many times hardly up when he came back, and his Jealousy suggested that in this time this Wickedness might be committed. The Wench, or Devil's Agent, let slip no Occasion to prosecute the Mischief she had begun ; and her Lord coming toward his House from his Sports early one Morning, and knowing her Lady was then in Bed, she ran to the Stable, and told one of her Grooms, That he must run into his Lady's Chamber, for she had extraordinary Business with him. The Groom runs up as if it had been for Life and Death, as indeed it proved, and finding his Lady's Door open, rushes in ; wherewith she was so offended, that she flung the Bedstaves at him, and would not let him speak. In the mean

time this wicked Woman calls her Lord, and tells him now he may find them together ; who running up to the Room with his Sword drawn, met the Groom just coming out of the Door, and run him thro', so that he fell down dead in the place : He then enters the Chamber, and without asking one Question, ran his Sword thro' his Lady's Heart as she lay in her Bed, and sent her chaste Soul into a better Place. Now as he stood leaning on his Sword, so lately imbrued in the Blood of two Innocents, the Author of this Villany seeing the horrible Slaughter, could keep her own devilish Council no longer, but burst out into these Words, *Alas ! my Lord, what have I done ? never was Lady more Chaste or Constant to the Bed and Embraces of her Husband, than she who lies here weltring in her own Innocent Blood ; whatsoever I spake of her was false, and meerly suggested by the Devil, in Revenge of a Blow she deservedly gave me ; I therefore, and only I, am the cursed Author of all these Disasters, which have been more bloody than I expected.* These Words, so mournfully and passionately spoken, filled his Soul with woful Distractions, so that casting his Eyes upon his honest and faithful Servant, and then upon his virtuous and chaste Wife, having first dispatched this wretched Creature, he fell upon his own Sword, making up the Fourth in this dismal Tragedy. *Beard's Theatre.*

XXXIV. If you would hear further of Judgments upon this crying Sin of Murder, every Assizes and Sessions produces many. I shall now add a few Instances of the wonderful Discovery of Murders, though committed never so secretly. In the Reign of *Christian II.* King of *Denmark*, when twelve of his Courtiers were making merry, there happened a Quarrel amongst them, and all the Lights being put out, one of them was slain ; when Lights were brought in, and the Body found murthered, the King required an account of his dead Subject. The Nobles lay all the guilt upon the Post-Master, who was then a great Favourite :

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The King thinking they spoke out of Envy, would not believe him guilty. They alledge, That he was the Cause of that Meeting, and that there had been a former grudge between them, and that when the Lights were brought in, he was found next to the Body ; so they desired the Corps might be laid upon the Table, and every one singly to lay his Hand upon the Breast of the Person murthered, with a deep Protestation that they were innocent of the Fact ; This was done in the King's Presence, and all in course laid their Hands, but no alteration was found in the Body : At last the Post-Master came, and first embracing his Feets kissed them with many Tears, thinking thereby to pacify his angry Spirit ; at length coming to lay his hand upon his Breast, a double Flux of Blood issued from his Wound and Nostrils, by which finding himself discovered, he confessed his malicious Act, and was by the King deservedly committed to the Hands of the Hangman. *Beard's Theatre.*

XXXV. A Man who thro' rancour had watched his Neighbour, found him in the Woods, at a place convenient for such a mischief, and murdered him, escaping without being suspected ; but the Body being brought before the Senate, and the Murderer not to be heard of, they commanded one of his Hands to be cut off, and hanged up over the Table in the common Goal of the Town : It happened the Malefactor Ten Years after was committed to that Prison, and brought into the same Room, and by accident as he sate at Meat was placed just under the Hand ; which tho' it was dried by hanging so many Years, yet now bled a-fresh, and dropt upon his Trencher ; at which the Company being amazed, the Taylor went to inform the Senate, who sent and examined him ; who being startled by that Divine Prodigy, acknowledged himself guilty of that bloody Murther, and was broken on the Wheel for the same. *Beard's Theatre.*

XXXVI. In 1656. A Woman in *Westphalia* being near the time of her Travel, went to the next Village to confess herself, and told the Popish Priest she had found a Purse of Money, desiring him to speak of it publickly, that it might be restored to the right Owner. The Priest said it was sent to her from Heaven, and that she should reserve it to herself and enjoy it. The Woman thus informed, kept the Purse. In her return home, passing through a Grove, the pains of Travel came upon her. In the mean time a Noble Person who had lost the Purse rid up to her, and demanded if she had not found one; she beseeches him for the Love of God to ride to the next Village for some Women to assist her, and that she would restore him the Purse he sought for: The Nobleman rid as fast as he could to call some Women: In his absence came the wicked Priest, who cuts off the Woman's Head and seizes upon the Purse; the Nobleman returning with the Women, they are witness of this Tragical spectacle, but who had done it was unknown; Snow lay thick on the Ground, and finding some footsteps he pursued them till he overtook the Priest, whom he seized, and found the Purse about him; so he tyed him to the Tail of his Horse, and dragged him to the Magistrate; his sentence was to be thrown into a Caldron of boylng Oyl, which was executed, Jan. 20. 1656. *Wanley's Hist. Man.*

XXXVII. An *Almaign* travelling fell among Thieves, who being about to cut his Throat, the poor Man espied a flight of Crows, and said, O Crows, I take you for my Witnesses, and Revengers of my Death. About two or three Days after, these Murderers drinking at an Inn, and a Company of Crows lighting on the House, the Thieves began to laugh, and one of them said, Look, yonder are they which must revenge his Death whom we lately slew. The Tapster overhearing them, relates it to the Magistrate, who caused them to be apprehended, and upon their dis-

greeing

greeing Answers, urged them so far, that they confess'd the Truth, and received their deserved Punishment. *Wanley's Hist. Man.*

XXXVIII. *Ibycus*, the Poet, was set upon by Thieves in hope of a prey ; and seeing the Knite at his Throat, he called to some Cranes which he saw then flying over his Head, That they would revenge his Death. These Murderers afterward sitting in the Market-place, a flock of Cranes again flew over them ; upon which, one of them said, *Behold the Revengers of Ibycus.* This saying was catched up by some present, upon which they were suspected, examined by Torture, confessed the Fact, and were executed. *Fitzherbert Religion and Policy.*

XXXIX. In 1605. *John Waters*, of lower *Darwen* in *Lancashire*, Gardener, was, by reason of his Trade, much absent from his Family. In his absence his Wife was suspected of Incontinency with *Giles Haworth* : They both contrived his Death, contracting with one *Ribchester* a poor Man to kill him ; and when *Waters* came home and went to Bed, *Haworth* and *Waters*'s Wife conducted the hired Executioner in ; who seeing him so innocently laid between his two small Children (Twins about half a Year Old in Bed) repented of his Enterprize, and refused to kill him ; *Haworth* displeased at his faint-heartedness, takes the Ax and dashes out his Brains, and then buries him in the Cow-house ; *Waters* being long missing, the Neighbourhood asked his Wife for him ; she denied that she knew where he was : So search was made in all Pits round about, lest he should casually have fallen into any. It happened that *Thomas Haworth* of that Town, was for many Nights troubled with Dreams of this Murther : He revealed his Dreams to his Wife, who laboured to conceal them a long time. *Tho.* having occasion to pass by the House every Day, called and enquires about *Waters*. One Day he came to the House ; and a Neighbour saying to him, It's said, *Waters* :



Waters lies under this Stone, pointing to the Hearth-stone ; *Haworth* replied, And I Dreamed that he is under a stone not far distant. The Constable of the Town being there, urged *Haworth* to discover what he had Dreamed ; I have (quoth he) many a time within this Eight Weeks (for so long it was since the Murther) Dreamed very restlesly that *Waters* was murthered, and buried under a broad stone in the Cow-house ; I have told my troubled Dreams to my Wife alone, but she refuses to let me make them known ; but I am not able to conceal my Dreams any longer, my sleep departs from me, I am pressed and troubled with fearful Dreams which I cannot bear, and they increase upon me : The Constable hearing this, made search, and found as he had Dreamed, the murthered Body under a flat stone in the Cow-house ; *Ribchester* and *Haworth* fled ; but *Waters*'s Wife being taken, and brought to the Assizes, confessed the Murder to the Judges, for which she suffered according to Law. *Webster of Witchcraft.*

XL. In 1613. One Fletcher, of Rascal in Yorkshire,

a Yeoman of a good Estate, married a lusty young Woman from Thornton Brigs : She had formerly been kind to one *Ralph Raynards*, an Inn-keeper within half a mile of *Rascal*; his Sister living with him : This *Raynard* continuing in unlawful Lust with *Fletcher's* Wife, conspired the Death of *Fletcher*, one *Mark Dun* being hired to assist in the Murder ; which *Raynard* and *Dun* accomplished, by drowning him as they were Travelling together from *Huby* ; and acquainting the Wife with the Deed, she gave them a sack to convey his Body, which they buried in *Raynard's* Backside, where an old Oak had been stubbed up, and sowed Mustard-seed in the place to hide it : They then continued their wicked Course of Lust, and the Neighbours wondred at *Fletcher's* absence, but his Wife excused it, and said, he was only gone aside for fear of some Writs being served upon him ; and so it continued till July 7. after, when *Raynard* going to *Topcliff Fair*, the Spirit of *Fletcher* in his usual Shape and Habit appeared to him, and said, *Oh ! Ralph, repent, repent, for my revenge is at hand.* And after till he was put into the Goal, the Spirit seemed continually before him, whereby he became sad and restless ; and his own Sister over-hearing his Confession of it to another Person, revealed it to Sir W. *Sheffield* in *Rascal* : So *Raynard*, *Dun*, and the Wife were all apprehended and sent to York, and were Condemned and Executed near the place where *Raynard* lived, and *Fletcher* was buried ; the Men being hung up in Chains, and the Woman burned under the Gallows. *Webster of Witchcraft.*

XLI. In 1632, there lived one *Walker*, near *Chester in the Street*, a Yeoman of a good Estate, and a Widower ; he had a young Kinswoman to keep his House, who was by the Neighbours suspected to be with Child, and was sent away one Evening in the dark, with *Mark Sharp*, a Collier ; she was not heard of, nor little notice taken of her till a long time after, till *James Graham*, a Miller, who lived two Miles from

Walker's

Walker's House, being alone in his Mill about Twelve at Night, the Doors being shut, there stood a Woman before him with her Hair hanging down all bloody, and five large Wounds in her Head ; he was much affrighted, yet had the Courage to ask her who she was, and what she wanted ; to whom she said, *I am the Spirit of such a Woman, who lived with Walker, and being got with Child by him, he promised to send me to a private Place, where I should be well looked to till I was brought to Bed, and then I should come again to keep his House ; and accordingly I was one Night late sent away with one Mark Sharp, who upon a Moor (naming a place which the Miller knew) slew me with a Pick (such as Men dig Coals withal) and gave me these five Wounds, and after threw my Body into a Coal-pit hard by, and bid the Pick under the Bank, and his Shoes and Stockings being bloody, he endeavoured to wash them, but seeing the Blood would not wash off, he left them there.* The Apparition further told him, *That he must be the Man to reveal it, or else she must still appear and haunt him.* The Miller returned home sad and heavy, but spoke not one Word of what he had seen, yet eschewed to stay in the Mill in the Night without Company, thereby to escape the seeing this dreadful Apparition ; but one Night when it began to be dark, the Apparition met him again, threatening him, that if he did not reveal the Murther, she would continually pursue and haunt him : Yet he concealed it till Christmas, when after Sun-set walking in his Garden, she appeared again, and so threatned and affrighted him, that he promised faithfully to reveal it next Morning. So he went to a Magistrate, and discovered the Matter, with all the Circumstances ; and diligent search being made, the Body was found in a Coal-pit, with five Wounds in the Head, and the Pick, and the Shoes and Stockings yet bloody, and in every Circumstance as the Apparition had related to the Miller. So Walker and Mark Sharp were apprehended, but would confess nothing :

thing : At the Assizes they were both arraigned, and Guilty and hanged ; but I could never hear that they confessed the Fact. It was reported, that the apparition did appear to the Judge or the Foreman of the Jury.

XLII. A Merchant of *Lucca*, Travelling to *Roan* France, was murdered by a *Frenchman*, his Servant, and thrown among the Vines : As the Fact was going, a Blind Man comes by, led with a Dog, and bearing one groan, asked who it was : The Murderer answered, That it was a sick Man easing himself : The blind Man thus deluded, the Villain, with his Master's Money, and Bills of Exchange, sets up Shop at *Roan*. The Merchant was expected at *Lucca*, and when he came not, a Messenger was dispatched to seek him, who after much enquiry, heard at an Inn that Six Months before, a *Luquois* Merchant Lodged there, and was going toward *Paris* ; but the Messenger hearing nothing of him there, suspected he was murdered, and complained to the Parliament of *Roan*, who caused Inquiry to be made if any about that time had set up a new Shop, and finding that this Person had, they caused him to be arrested, but he upon Examination denied the Fact, till the dead Corps was heard of. The blind Man on this enquiry, informed what he had heard about that place where the Corps was found, and what the Murderer answered, saying withal, That he knew that Voice from any other ; so several Prisoners were ordered to speak the same Words to the blind Man, together with the Murderer ; but amongst them all, he owning his Voice, the Villain with horror confessed the Fact, and was deservedly Executed. *Beard's Theatre.*

XLIII. In *Mentz*, a City of *Lorrain*, the Common Hangman in the Night, and in the absence of the Master, got privately into the Cellar of a Merchant's House, where he first slew the Maid, who was sent by her Mistress to fetch some Wine, and then the Mistress, who

who wondring at her Maid's stay, came to see the Reason: This done, he fell to rifling Chests and Cabinets. The Merchant upon his return, finding the horrible Murder and Plunder of his House, with a Soul full of Grief complains to the Senate; and when there were divers Discourses about the Murder, the Hangman got among the Croud, and muttered out such Words as these, *That seeing there had been frequent Quarrel between the Merchant and his Wife, there was no doubt but he was the Author of that Tragedy in his House*, and said he, *were he in my Hand I would soon make him confess it.* By such like Words it came to pass, that the Merchant was cast into Prison, and being tortured in cruel manner by this wretched Hangman, he, though Innocent, confessed himself the Murderer, and so was condemned to Death, and suffered. Now was the Executioner secure, and seemed free from Danger: But the Justice of Heaven discovered the Villany; for he wanting Money had pawned a silver Bowl to a Jew, who finding upon it the Coat of Arms of the Merchant newly executed, sent it to the Magistrate; so the Hangman was cast into Prison, and being examined how he came by the Bowl, he confessed all, and that he was the only Murtherer. Thus the Innocency of the Merchant was discovered, and the Executioner was punished for his wickedness. *Wanly Hist. Man, p. 29.*

XLIV. In 1541, a young Woman at *Paris* had her Brains beaten out by a Man with a Hammer as she was going to Mass at midnight, and all her Rings and Jewels taken from her; the Hammer being left with the Corps, was known to be a poor Smith's hard by; who being suspected of the Murder, was put to such Torture as naturally deprived him of the use his Limbs, so that reduced to extream Poverty, he ended his Life in misery: For 20 Years the Murther was unknown, and the Memory of the Murderer seemed buried with the Dead Woman. But mark the Justice of God.

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One *John Flemming* being in a Village at Supper, chanc'd to say, he had left his Wife at home sick, and nobody with her but a little Boy ; there was an old Man present, named *Monsfier*, and a Son-in-Law of his, who both went away that Night, and at Ten in the Morning came to *Flemming's* House with a Basket of Cherries and a green Goose, as if Presents from the Husband ; they were let in by the Boy, whom they murdered ; the Woman heard his Cry, and locked the Chamber Door, crying for help out of the Window ; the Neighbours ran in and took these two Villains, one in the Funnel of a Chimney, and the other in a Well in the Cellar, with only his Nose above Water : These two being condemned, at the place of Execution, *Monsfier* desired to speak with the Smith's Widow, of whom he asked forgiveness, confessing he had stolen his Hammer wherewith he had murdered that young Woman. Thus the Smith's Innocency was cleared up, and the Murderer justly punished . Twenty Years after the Crime. *Beard's Theatre*, p. 303.

XLV. At *Tiguri*, a Vagabond Rogue killed his Companion in the Night in a Barn, and removing the dead Corps out of sight, fled in the Morning ; but the Master of the Barn seeing signs of a Murder, soon found the dead Body : The Murderer was got far away, yet by the noise of Crows and Jays which followed and assaulted him, he was taken notice of by some Reapers in the Field, who were somewhat terrified at the novelty of the Thing ; the Murderer holds on his way, and seemed almost out of Danger when there came pursuit after him, inquiring of the Reapers, if any Man had pass'd that way ; who tell him, They had seen a Fellow, who as he pass'd was molest'd with the Crows and Jays, that they thence conjectured he was some Villain, and if they made haste they might undoubtedly take him. The Wretch was seized and broke upon the Wheel : At his Execution he

he with Signs and Prayers, acknowledged the Providence of God in so unusual a Discovery of this Murder. *Montanus de Provid.*

XLVI. A Soldier of King *Piribus* being slain, his Dog could by no means be brought from the dead Body, but fawned upon the King, as it desiring his assistance. The King commanded all his Army to pass by two and two, till at length the Murderers came, and then the Dog flew upon them so fiercely, as if he would have torn them in pieces, and turning to the King ran again upon the Murderers; so being examined, they confessed the Fact, and received the punishment they deserved. Thus God to deter Men from shedding innocent Blood, doth stir up the dumb Creatures to discover this bloody Sin.

XLVII. Two French Merchants Travelling thro' a Wood, one of them slew the other to get his Money, and buried him; but the Dog of the murdered Merchant would not depart from the place, but filled the Woods with howling and Cries. The Murderer went forward on his Journey, and the Inhabitants near the Wood found out the Dead Corps, and also the Dog, whom they kept and fed till the Fair, to which People were going, was over, and the Merchants returned again; at which times they watched the High-ways; the Dog seeing the Murderer pass by, fell upon him without any provocation, as against his mortal Enemy; so he was apprehended, and confessed the Fact, and was justly Executed for the same. *Bear'd's Theatre.*

XLVIII. A young Woman near *Paris*, was beloved of two young Men; one going to visit his Mistress, was killed by the way and buried, and having a Dog with him, he would not depart from the Grave of his Master. The young Man being miss'd, his Father and Brethren diligently sought him, and at last found his Dog lying on his Grave, who howled as soon as he saw them. The Grave was opened, and the Murdered Body found, but the Murderer unknown. Some time

time after, the Dog (in the presence of his Brethren) spied and assaulted him with great fierceness: Upon which the young Man was apprehended and Examined; and when by no means he would be perswaded to confess, the Magistrate commanded the young Man and the Dog to fight together; the Dog was covered with a dry Skin instead of Armour, and the Murderer had a Spear, and a thin Linnen Garment about him, and so they both came to fight; but behold the Hand of Divine Vengeance, the Man offering to strike at the Dog with his Spear, the Dog leapt at his Face, caught him fast by the Throat, and threw him down, whereat the Wretch amazed, cried out, Take pity on me, and pull off the Dog from my Throat, and I will confess all; which being done, he confessed the Murder, for which he was deservedly hanged. *Beard's Theatre*, p. 210.

XLIX. At *Wintheim* in *Germany*, a Man who had committed divers Murders, bought three Calves Heads, and putting them in a Net, carried them along the Streets; as many as saw them judged them to be Mens Heads all bloody, for so they seemed to them: So some went and informed the Senate, who sent Officers to apprehend him; when he was brought and asked where he had those Men's Heads; he answered that he bought them in the Shambles: The Butcher being sent for, said, He sold him Calves not Mens Heads: The Senate amazed at the Thing, sent him to Prison, where being strictly examined, he confessed the former Murders whereof he was Guilty, and suffered for the same. When the Heads were taken out of the Net, they were seen to be but Calves Heads. *Clark's Mirror*.

Thus we see it is hard for a Murderer to escape the Justice of God, tho' the Justice of Man be not able to find them out. Neither have lustful Persons gone unpunished, as Examples in all Ages testify: And we shall

shall conclude this Chapter with a few Instances of the dreadful Effects which Lust hath produced upon those that have been overcome thereby.

L. *Novellus Cartarius*, Lord of *Pavia*, after many cruel Murders, and bloody Practices, lying at *Vincentia*, fell in Love with a Virgin of excellent Beauty, but more excellent Chastity, an honest Citizen's Daughter, whom he commanded her Parents to send to him to have his Pleasure of her; but they more regarding the Credit of their Daughter, than the Tyrant's Command, and refusing to send her, he took her violently out of their House, and forced her to his Lust; after which, to add Cruelty to his Villany, he chopped her in pieces, and sent them to her Parents for a Present: Her poor Father astonished carried it to the Senate, who sent it to *Venice*, desiring them to consider of the Fact, and revenge the Cruelty: The *Venetians* undertaking their Defence, made War upon the Tyrant, and besieging him in his own City, took him Prisoner, and hanged him with his two Sons. *Beard's Theatre*.

LI. One principal Motive of the *Danes* first arrival in *England* (who after conquered the whole Land, and exercised horrible Cruelties on the Inhabitants) was occasioned by Lust: For *Osbright*, a Deputy King under the King of the *West-Saxons*, as he was Travelling went into the House of one of his Nobles, who having a Wife of great Beauty, the King dined with her in the absence of her Husband, and after Dinner, being allured by her Beauty, took her into a private Chamber and ravished her; the Lady made woful Complaint of this outrage to her Husband at his return: The Nobleman studies Revenge, and going to the King, he resigned all his Offices into his Hands, and then sailed into *Denmark*, where he had been brought up, and had great Friends, and making Complaint to *Codrinus*, who was ready to entertain any Quarrel against this Land: This King raises a mighty Army under

der his two Brothers, who landed at Holderness in Yorkshire, burnt up the Country, and slew Men, Women and Children without Mercy ; then marching towards York, they met wicked Osbright, where he, with most of his Army were slain ; a just Reward for his villainous Actions. *Beard's Theatre.*

LII. A Nobleman of Piedmont, married a Wife of mean Birth and Fortune, who yet abused her Lord's Bed with a Gentleman his Neighbour ; which he having notice of, and designing to take them in the Act, caused a Packet of Letters to be brought him as from his Prince, calling him to Court to send him in Embassage to a Foreign Country : Having imparted these Letters to his Wife, and provided all things necessary for his Journey, he departed with all his Train ; but at Night he stays at a Castle of his own, to the Governor whereof he discovers his Misfortune and design, and being followed by him and a Groom of his Chamber in a dark Night, they came to the Chamber where his Adulterous Wife was in Bed with her Gallant : The Governor called at the Gate and told the Porter he had Letters from his Lord, which he must presently deliver to his Lady. The Porter opens the Gate, and they all enter ; the Lord forbids the Porter to make any Noise, but lighting a Torch, he got to his Lady's Chamber, where the Governor knocking, told an old Woman, her Bawd, That he had Letters from his Lord, which his Lady must speedily Answer : The Lady Drunk with Lust, bid the Old Woman open the Door, and receive the Letters ; The Lord with the two others rushing in siezed upon the two Adulterers naked, and after some furious Words commanded his Wife, with the help of the old Bawd, to bind the Gentleman hand and foot, and to hang him upon a great Hook, fastned into a Beam for that purpose ; then he caused the Bed to be burnt, and all the other Moveables to be carried away, leaving only a little Straw for this Whore and Bawd to lie

lie upon, and ordered the dead Body should remain there shut up with them, till the stink had choaked them : Having past some Days in this miserable Condition, they wretchedly ended their Lives together at Beard's Theatre.



LIII. A Nobleman in *Burgundy* having in War taken a Gentleman captive, his Wife, being a beautiful Lady, came to redeem her Husband ; The Nobleman promised to free him if she would let him Lie with her ; which, by the persuasion of her Husband, she consented to : But the adulterous Nobleman the next Day cut off the Prisoner's Head, and then delivered his Body to his Wife ; which horrible Fact being complained of by her to the Duke of *Burgundy*, he caused this Nobleman to Marry her, but before Night he cut off his Head, and gave her all his Possessions. *Clark's Mirror*, p. 9.

LIV. A Nobleman in *Thuringia*, being taken in Adultery with another Man's Wife, the Husband bound him Hand and Foot, and cast him into Prison ; and to quench his Lust, he kept him fasting ; and to encrease his Misery, he daily set hot Dishes of Meat before him, that the sight and smell might the more provoke his

Appetite.

Appetite. In this Torment the Lercher continued till he had gnawed off the Flesh from his own Shoulders, and the Eleventh Day of his Imprisonment ended his wretched Life. *Luther.*

LV. It was unnatural Lust which brought down Vengeance upon *Sodom* and *Gomorrah*, who burning with Fire from Hell, the Almighty burnt them up with Fire from Heaven, and even in this last Age we find dreadful Instances of God's Wrath for that horrid Abomination. For in the Adventures of Mr. T. S. an English Merchant taken Prisoner by the *Turks* of *Algiers*, and carried into the Inland Countries of *Africa*, we find this wonderful Relation. That near *Tezrim*, a Town in that Country, in a Medow, this Gentleman saw the perfect Statue of a Man Buggering his Ass ; which was so lively, that at a little distance he thought it to be real, but when he came near, saw they were of perfect Stone ; he enquired why the *Moors* or *Arabs* that naturally hate all Representations, should shew their Skill by making such beastly Figures, odious to Nature ; he was informed that this was never made by Man, but that some Person had been turned into that Image with the Ass in the very Moment of the Act, by the mighty Power of God, the fleshly Substance of the Man and Ass being changed into firm Stone, as an eternal Reproach to Mankind. Upon further search he found the Stone to represent not only the perfect Shape, but also the Colour of every part of the Man and Beast, with the Sinews, Veins, Eyes, Mouth, in such a lively manner that no Artist could express it better ; he endeavoured to move it, but the Company said, Some that had laboured to carry away that Monument of Man's shameful Lust, could never do it, but either their Persons or Cattle were struck dead in the attempt upon the place, Divine Justice not suffering them to be hid or destroy'd which was placed there for an Example ; it being necessary that the *Moors* should have such signal Testimonies

monies of God's Displeasure always before their Eyes, addicted
 who commit such filthy Actions more frequently than being like
 other Nations. This Gentleman was informed, That at Salt, wh
 at Tripoly there is a Prodigy of Divine Wrath, five
 Days Journey from that Town, amongst the Mountains. A
 of Gubel, more remarkable than this. Some English Merchants had the Curiosity to go thither, and protest that in the place aforesaid, there is a whole Town full of these Stones in the shape of all manner of Creatures belonging to a City, with Houses, Inhabitants, Beasts, Trees, Walls, and Rooms, distinctly formed: They entred the Houses, and found a Child in a Cradle of Stone, a Woman in a Bed of Stone, a Man at the Door looking Lice of Stone; Camels of several postures of Stone, Cats, Dogs, Mice, &c. of perfect Stone, and so well expressing the several Shapes, Postures, and Passions, which the Inhabitants were in at that time, that no Engraver could do the like. All our Merchants and Traders that have been in Tripoly, agree in the Confirmation thereof; the Moors report, That this Town was once very Populous and Fruitful, as may appear by the Trees of Stone of several sorts of Fruit planted round about it, and in the places that retain the forms of Gardens and Orchards; but the Inhabitants being given to all manner of Vice and beastly Lust, to the scandal of human Nature, God Almighty in a Moment stopped all their Actions, and turned their Bodies into firm Stone, that future Ages might see and learn to dread his Power. At Athens is a Stone, representing two Men buggering one another. I know not why we should doubt of these Relations, if we consider the Almighty power of God, who can change Things as it seems good to his Divine Wisdom: Or, if we consider the necessity of such notable Examples of God's Justice to perpetuate his Displeasure in this dreadful Manner to future Ages, especially in this Country, where the People are

addicted

addicted to Villanies, which Nature abhors : They being like that of *Lot's Wife*, turned into a Pillar of Salt, which some ancient Historians affirm to have been remaining in their Days, many hundred Years at-
ter. *Adventures of T. S.* p. 238.

To conclude, innumerable are the Examples in all Ages of divine Vengeance against those crying Sins of Cruelty, Murder, and Lust, that Men might fear the Lord, because of the Judgments which he executeth.



CHAP. V.

Admirable Deliverances from imminent Dangers, and deplorable Distresses, both by Sea and Land.

Notwithstanding all these Judgments upon notorious and impenitent Sinners, yet God is good to *Israel*, even to those of an upright Heart ; for as he executeth his severity upon the one, so he often defendeth those that call upon him in truth, and put their whole Trust and Confidence in him ; of which we find many wonderful Instances in all Ages, and especially at Sea ; so that they have real Experience of what the *Psalmist* elegantly expresses at large, *Psal. 107. 3, 24, 25.* And of which I shall give some remarkable Relations.

I. Seven English Men being in *St. Christophers Island*, prepared for a Voyage of one Night, and took Provisions for no longer ; but a Tempest carried them so far off into the Sea, that they could not return in 17 days ; in which time they were so sparing of their one Night's provisions, that they made it serve to the 5th day ; that



past, they must wrestle with meer Famine, which was the more grievous in regard the Sun was so extream hot, and dried up their parched Throats. They had now little hope, and so were forced by cruel necessity to cast Lots whose Flesh and Blood should satisfy the Hunger and Thirst of the rest ; the Lot fell upon him who first gave the Counsel, who unaffrighted at his hard hap, encouraged the rest, that had a kind of horrour as to what they went about, telling them there was no possibility of escape, unless they staid their flying Life by human Flesh : That he was well content, and thought himself happy he could serve his Friends when dead ; with such Words he so perswaded them, that one drawn out by Lot cut his Throat ; of whose Carrion each was so desirous of a piece, that it could scarce be divided quick enough ; they fell to the Flesh with eager Teeth, and sucked out the Blood into their thirsty Stomachs : One only being nearly related to

the

the Dead Person, resolved to endure all things rather than pollute himself with the Blood of his Friend ; but the next Day Famine drove him into such Madness, that he threw himself into the Sea : His Associates would not suffer so delicate a Repast as his Carcass to be snatched from them ; but his Madness had ready so vitiated his Blood and Flesh, that in the whole Body there was scarce any thing fit to eat, save his Bowels. At last it pleased God to shew them Mercy in their Distress, and brought their small ship to the Island of *St. Martins*, where they were kindly received by the Dutch Garrison, and sent back to their friends. They had scarce set foot on shoar, but were accused of Murder ; but inevitable Necessity pleading in their behalf, they were set free by the Magistrate.

Jan. Hist. Man. p. 638.

II. *Manuel Sousa*, Gouvernour of *Diu* for the King of *Portugal*, having long enjoy'd great Honour and Happiness in the *East-Indies*, came to *Cockin* near *Calicut*, and imbarqued in 1553, in a great ship laden with riches, and 600 Persons with him, amongst whom were his Wife, Children, Servants, and Slaves, and great Retinue bound for *Portugal*. But the ship being cast away upon the Coast of *Aethiopia*, and the Sea having swallowed up all within it, except those who saved themselves ashore half naked, destitute of all hope to recover their Losses again, they fell at last so many as yet remained alive, for the greatest part were dead with Fear, Famine, and other Miseries) into the Hands of a petty King of *Aethiopia*, who caused them to be disarmed and stript, and left stark naked upon the sands, deprived of all succour ; so that they were half dead with Hunger, Thirst, Fear, and shame, casting their Eyes upon the Ground as Persons transformed into so many Images. *Eleanor*, the Wife of *Manuel*, an honourable Lady, seeing the Barbarians ripping and snatching away the Cloaths from her Husband, her self, her Children, and the rest, forgetting

her Dignity and her sex, fell upon these Filchers with her Fist, provoking them to kill her, but in vain ; so they left her naked upon the shoar. The chaste Lady seeing her self in such a case, and the Day-light ministering to her more horror and sorrow than Death itself, she cover'd her self with sand, casting abroad her Hair on her shoulders, and over her Breasts that were naked ; commanding the Men that survived of her miserable Company to be gone and shift for themselves ; she remained in that case without stirring or speaking a Word ; if sometimes she beheld her dear Children, the Tears would flow from her Eyes like Rivers, and she sent out deep sighs and sobs. As for *Manuel*, the Father and Husband, such extream Grief had closed up his Heart and Mouth, that he held his Eyes a long time fixed on the Earth as one struck with Thunder ; yet the Care of his little ones upon a sudden awoke him ; so he goes to a Forest to seek for Food ; at his return he finds the youngest of his Children departed, and his Wife (who had been three Days without eating any thing) overcome with sorrow and tears ; his Child he buries with his own Hands, and the next Day returns to seek again, and coming back, finds his Wife and other Son dead, and some Women Servants lamenting over their Bodies : Having put by the Servants, he lays himself on the Ground, and stretching Long out the Right Hand of his Deceased Wife, leaneth it while his Head on the same, and then calling his Servants again, he hideth his Wife and Child within the Sand, without uttering a Word : That done, he returneth into the Forest, where it is conjectured he was devoured by wild Beasts, for there was never any News heard of him. About six score of these miserable Travellers escaping incredible Difficulties, at last did cover a Port, where they found Opportunity to return into *Portugal*, and declared these Particulars. *Causa* and *Holy Court*, p. III.

III. Admirable is the Relation of Dr. W. Johnson, writ by himself, concerning a Deliverance at Sea. We went Aboard from Harwich on Michaelmas-day, 1648, in the *William and John of Ipswich*, Daniel Morgan Master, and having a fair Wind set sail; I being Seafarer sick, went to Bed, but about Four in the Afternoon the Master came into our Cabin with more haste than he was wont, which made me ask him whether all was well; who like a tender-hearted Man who is loth to tell his dying Friend that he is so near his end, replied, All is well; yet when I saw him shift himself in such haste, I rose from my Bed, and crawled upon the Deck, where I saw a sad Spectacle, the Ship having sprung a Leak, or rather a Plank, was ready to sink; every one was affrighted, one was at his Prayers, another was wringing his Hands, a third shedding Tears, when he had no need of more Salt Water; yet they fell to work, but were busy in doing nothing; the Master's Mate, who went to search the Leak, told us with a sad Countenance, trembling Hands, gnashings of Teeth, a quivering Tongue, and Words half spoken, That the Leak could not be stopt, and the Water came in so fast upon us that we must perish in this Moment; we presently cast out our Long-boat, and shot off nine Guns to another Ship who came out with us, to come to our Relief. Then with some difficulty we all got into the Boat, and God be thanked, got clear off the Ship, whose Sails now lay flat upon the Water; and now we were roving about we knew not whither, for the other Ship came not to New our Relief, which made us have hard Thoughts of them without cause, for we understood that both the ship and all the Men perished at the same hour. Now were we without all hope, for it blew half a storm, and we were in a small Vessel, many Leagues from shoar, without Compass or Provision, being starved with Cold, as well as for want of Victuals, having nothing in our Boat but a small Kettle to cast out the

Water, and three Bags of pieces of Eight of three hundred pound Sterling, which would neither feed us, nor keep us warm : In this Distress we went to Prayers, and it pleased God to hear, and send a ship to us, even in the moment of Death, which we endeavoured to come to, and he likewise to us, but the storm was so great we could not reach one another, tho' when it was dark he hung out a Light, and we, to let him know we were alive, ordered, That when a Wave took us up we should give a great shout, which we did so loud that I believe our Cry was heard to Heaven, for by God's miraculous Assistance we got near the ship, and soon after all safe into it : The next Day it blew fair for *Norway*, where we were bound, and about twelve at Noon we saw the Coast, which being ragged and full of Rocks, we resolved to stay till next Morning before we went in, and then fate down and eat heartily, being kindly entertained by the honest *Norwegian* ; about Ten a Clock at Night we laid us down to rest, after having prayed and set our watch; but immediately this our secbnd ship ran with full sails upon a Rock, and gave so great a Crack as was able to awake the most dead asleep among us, and the Mariners cried out, Mercy, mercy ; it pleased God that the ship struck it self so fast in the Cleft of a Rock, with her Bow over the main Rock, that the former part of her stood firm, but breaking in the storm, one of the Seamen leaped from the Bow of the ship upon the Rock with a Rope in his Hand, which was fastned to one of our Masts, and held it with so stiil a Hand, that another slipt down by it, and so all our Company that escaped, being Twenty Eight in number, came safe to the Rock ; I was the last that came down the ship that way, for in that very Moment she gave way, which the Master perceiving, who was still aboard, made lamentable mean to us to help him, which we endeavoured to the utmost, but the ship brake, and sunk immediately. There was

this

this good Man, and four of the Mariners, drowned ; I saw the Master with a Light in his Hand fall into the Sea, the saddest sight I ever beheld in this World, and pierced my very soul to see him that saved our Lives, lose his own. Now were we in the Dark upon the Rock, but knew not where, our Feet being cut with the sharp stones, at length we happened in a hole in the Rock, which was a warm shelter against the Wind ; when Morning came, we could see no Land, only had a Glimpse of the Coast of Norway at a great distance ; we grew hungry, yet had nothing to fish, but our Arms, with which we drew up some small Muscles, and they we eat heartily ; but we burnt with Thirst, and I would have given all I had for a Draught of fresh Water, which would have been more welcome than the Gold of *Ophir*, though nothing is so mean in our Esteem ; but we were forced to drink Salt-water, which encreased our Thirst ; we now saw a Ship coming toward us with full sails, and we waved our Hats to them, but they went off, and never came near us ; we betook our selves to our old Remedy, Prayers, the *Danes* singing one of *Luther's Psalms*, fell to their Prayers, and I prayed as long as I was able, and then laid my self down upon the Rock, thinking I should rise no more in this World : But I over-heard one of the Seamen say, ' Let us make a Raft, and venture to Sea ; I had rather be drowned than lie here and be starved. They all concluded of it, tho' dangerous, and the Sea having fallen from the Rock, had left our Sails, Masts and Anchors, with part of the Ship thereon, wherewith they soon made a slight Boat, and it being a great Calm, past through the Beaches with four Men ; had it touched on them they would have rent it in pieces : But by God's Goodness they arrived safe in *Norway*, and returned with several Boats, so that we all came once more to Land, and were entertained in an honest *Lutheran* Parson's House. After some Days, with little Money and much Thanks, we

parted, and came to *Frederick-stat*, the People running *Satan* av
after us in the Street, with compassionate Eyes, and that they
gave us what we wanted without asking. From thence we went to *Osterfondt*, and got Aboard a
Englis^h ship ; we had not been above three Hours at *which*
Sea, but the Mariners again cry, Mercy, mercy, for ship, and
we had almost fallen foul on a Rock under Water, *confidenc*
which we did not spy till upon it, but by the Mercy of *True*, and
of God we sailed close by it, yet escaped : The least *heat* he
touch of it had been our Ruin ; about Noon we came *head*, and
clear of all the Rocks on the Coast of *Norway*, and were broad
sailing for *England* with a fair Gale, when this third time, un
ship sprung a Leak, and began to swim within as well up, and
as without ; so we had no way to relieve our selves : Crow
but by Pumping (for the Leak could not be found when t
which we did Day and Night four or five Days, when the Bo
it pleased God, we came safe, though in great danger him in
because of our rotten ship, into *Tarmouth* Road ; for the Ca
the Wind being high had like to have driven us upon *Blessin*
a Scotch Vessel, who cried out as well as we, but we fortun
happily mist him, and safely arrived in *Tarmouth* *ded hi*
Town, by the wonderful Mercy of God. *Deus Nobis* *veranc*
cum.

V.

IV. Two Ships were bound for *New-found Land*, called
from the West of *England*, but by stress of Weather *Gilbert*
parted ; some Days after, one of the Ships sprang a Leak, and founded in the Sea, where every Soul per
ished except an Old Man, who being lashed on the main Hatch, committed himself to the Mercy of God, and the Sea, where he floated 3 Days and 3 Nights. In which time the Devil in the shape of a Mermaid starts up before him, and bid him be of good Heart, for if he would but make a Contract with him, he would deliver him in Twenty-four Hours : The Old Man being sensible it was the Devil, said, Ah *Satan*, if thou canst prophecy Deliverance for me, know, my God in whom I trust, will deliver me without thy help ; but however know, I will not comply to thy Wiles, avoid *Hedley* *drew* *Acce* *woul* *and* *Five* *Satan*

ning Satan avoid ; upon which he vanished. It happened , and that the other ship being in the same danger, the Ca- From bin-boy dreamed that Night, that such a ship was cast d away, and all the Men lost, except this Old Man rs a (which he named) who was saved upon a piece of the , for ship, and floating in the Sea ; which Dream the Boy later, confidently tells his Master, affirming it must needs be Mercy true, and was so impatient that he received a check ; least yet he continued restless, running to the foretop Mast- came head, and then to the main-top Mast-head, looking a- were broad ; and at last cried out aloud, Aloo there, I see. thim, under our Lee-bow ; so some of the Men stept. well up, and espied something at a distance no bigger than eleven Crow floating ; the Master stood away to it, and found when they came near, found it to be the Old Man as when the Boy had said ; and hoisting out their Boat took nge him in, who was speechless and almost spent, but by ; for the Care of the Master and Chirurgeon, he with God's upon Blessing recovered ; and gave this Account of his Mis- t w fortune and wonderful Deliverance ; and the ship lan- nouished him safe in New-found-land. *Remarkable Sea Deli- Nobi- verances.*

V. Richard Clark of Weymouth was Master of a ship Land called the *Delight*, which in 1583 went with Sir H. ather Gilbert, for the Discovery of *Norembega*. It happened g that the ship struck on the Ground, and was cast away. Of those that escaped Shipwreck, 16 got into a small the Boat of a Tun and half, and had but one Oar to work. God withal ; they were 70 Leagues from Land, and the ght Weather foul. The Boat being overburdened, Mr. maine Hedley made a motion to cast Lots, that those four who art drew the shortest, should be thrown over-board, provi- could ed if one Lot fell on the Master, yet he should be pre- be served for all their safeties ; the Master disavowed the thon Acceptance of any such Privilege, replying, *That they d in would live and die together*. On the 5th day, Mr. Hedley but and another died, whereby their Boat was lightened. void Five Days and Nights they saw the Sun and Stars but atan

once, so that they only kept up their Boat with their single Oar as the Sea drove it : They continued four Days without sustenance, save what the Weeds in the Sea and the Salt-water did afford : On the seventh day they had sight of *New-found-land*, and came to the South part thereof : All the time of their being at Sea the Wind kept South ; if it had shifted, they had never come to Land ; but it turned to the North in half an hour after. Being all come to shoar, they gave God praise for their miraculous Deliverance : There they remained three Days and three Nights, making a plentiful Repast upon Berries and wild Pease. After five Days rowing along the shoar, they happened on a *Spaniſh* ship of *St. John de Luz*, who brought them to *Biscay*, where the Visitors of the *Spaniſh* Inquisition came aboard ; but by the Master's Favour, and some general Answers they escaped ; yet fearing a second search, by going Twelve Miles one Night, they got into *France*, and safely arrived in *England*. *Hack Voyage,*

Vol. 3.

VI. The Admiral of *St. Jago of Portugal*, in 1585, sailed betwixt the Island of *St. Lawrence* and the firm Land, by the Coast of *Mosambique*, in which Passage are shallows of Coral, sharp, black, white and green, and very dangerous. The Pilot thought they were past the shallows, though many of the Sailors were against him : So he commanded the Master to make all the sail he could to *Mosambique*. At mid-night they fell upon the shallows, being of clear white Coral, and so sharp, that with the force of Wind and Sea the ship was cut in two pieces, so that the Keel and two Oarlops lay upon the Ground, and the upper Part being driven further, stuck fast, the Mast being also broken ; whereupon there was a lamentable Cry, there being 500 Persons in the ship. The Admiral *Mendoza*, the Master, the Pilot, and 10 or 12 more, entered the small Boat, defending it with their Swords that no more should enter, saying, *They would go see if*

there

there were any dry place in the Shallows whereon to make a Boat of the Pieces of the Ship ; which put them that were behind in some small Comfort ; but finding none, they durst not return least their Boat should have been overladen ; so they rowed toward Land, having 12 Boxes of Marmalade, a Pipe of Wine, and some Biskets, which in haste they had thrown into the Boat. After they had been seventeen Days at Sea, and endured great Hunger, Thirst and Labour, they got to Land. The rest in the ship seeing the Boat not come again, it may be supposed in what trouble they were. At last one side of the ship burst out, and the Boat began to come forth ; but there was small hope, no Man laid Hand thereon, till one said, *Why are you thus discouraged, let us seek to help our selves, and save our Lives* ; so he leaped into the Boat with an Instrument in his Hand, and began to make it clean, whereat others took Heart, so that there leapt at least 90 Persons into it, and many hung by the Hands upon the Boat, swimming after it ; but to prevent its sinking, they were forced to cut off the Fingers, Hands, and Arms, of such as held thereon, and let them fall into the Sea, and many others they threw overboard ; which done, they set forward, being followed with a most doleful Noise from those they left in the ship. Having rowed certain Days with small store of Victuals, because there were so many in the Boat, which was leaky and ready to sink ; they chose a Captain absolutely to obey him, who commanded to throw some more overboard, as the Lot directed. Amongst these was a Carpenter who helped to dress the Boat ; he desired a piece of Marmalade and a Cup of Wine, after which he was willingly thrown into the Sea, and drowned. In this Distress they continued twenty Days, and then got to Land, where they found the Admiral and those in the other Boat ; having escaped this Danger, they had no sooner set Foot on Shoar but they were robbed by the Moors of all their Cloaths,

who

who left them not a Rag on their Bodies : In the end, having endured great Hunger and Misery, they came off the to a place where they found a Factor of the Captain of *Soffola* and *Mozambique*, and thence went to *India*. Of those that staid in the ship, some took Boards and pieces of Wood bound together, hoping to save their Lives, but there came only two ashore, so that of five hundred there were but threescore saved, all the rest among whom were fifty Women, some Jesuits and Fryars, were drowned, thro' the Wilfulness and Pride of the Pilot. *Lioscontens Voyages.*

VII. One *Gregory Crow* at *Malden* in *Essex*, going in his Boat with his Man and Boy to fetch Fullers Earth, by a storm his Boat was driven upon a Bank of Sand, and there sunk ; the Men were glad to hang upon the Mast, but poor Crow seeing his New Testament in the Water, which he highly prized, catch'd it up, and put it into his Bosom. The Tide being gone, they were left upon the Sand ten Miles from the Land : In this great Distress they beseeched God to find out a way for their Deliverance, for within half an hour it would be Flood. In this little time they found a Chest, wherein was Five pounds six shillings and eight pence, which honest Crow cast into the Sea again, saying, *If God please to save our Lives he will provide us a little Food*, and so they went again up to the Mast, where they hung by the Arms and Legs ten Hours together ; the Boy was so weary that beaten with the Waves he fell off and was drowned : Now their Fears increase, and they know not what to do ; but *Crow* advises his Man to cut down the Mast, and when the Flood came again to sit upon it ; and so, says he, it may please God to drive us to some ship ; so they committed themselves to God upon this Mast, and thus they continued from *Tuesday* Night to *Wednesday* Night, in which time the Man was so tired with Hunger, Watching and Cold, that he died. Now was *Crow* left alone in this deplorable Condition, who prayed more earnestly for suc-

cour,

encour, but durst not sleep, lest the Sea should beat him
cam off the Mast ; and when this distressed Creature was
taint almost spent, his Flesh sodden with Sea-water, and his
India Eyes cloed up with Salt, in this Extremity Providence
presents a ship going for *Antwerp*, and the Wind not
being favourable they were driven out of the way thi-
f five ther, and espying something afar off in the Sea, sup-
posed it a Fisher's Buoy, and steered from it ; *Crow* see-
Fry. ing this, held up his Cap and shaked it, whereby they
de were moved to go to him, and so they took him in half
dead ; yet being careful of his New Testament, he
ng in pluck'd it out of his Bosom, and gave it some to dry.
arth, They with great difficulty recovered him, and carried
Sand, him to *Antwerp*, where the Fame of his being so mi-
raeulously preserved, drew many to see and relieve
n the him with Necessaries. *Acts and Monuments.*

VIII. In 1630, Captain *Goodler* went Commodore
of three Ships for *Greenland*, which arrived there *June*
11. The Captain's ship staid at *Belfound*, and the *Salu-
tion* at the *Foreland*. The Captain having killed store
of Whales, made a quick Voyage, and sent for the
Salutation to take in part of their Train Oil ; in the
way meeting with cross Winds, the Master sent eight
Men ashore to kill Venison, who taking with them a
brace of Dogs, a Firelock, two Lances, and a Tin-
der-box, went on shore, and killed Fourteen Deer :
Night coming on, being weary, they went to Rest,
intending next Day to end their Hunting and to return
to their ship ; but it proved foggy, and much Ice be-
ing betwixt the shore and the ship, she was fain to
stand so far off into the Sea that they lost sight of her.
They hunted on to *Green Harbour*, and there found
that the ship was departed ; they made all speed with
their Shallop to *Belfound* to their Captain, and for fear
of delay, heaved their Venison overboard ; but having
no Compass they wanded up and down so long, till
the Ships were departed. This filled them with Afto-
nishment, knowing that neither Christian nor Heathen
had

had ever inhabited those desolate Climates, and they had heard, *That the Muscovy Merchants had once procured the Reprieve of several Malefactors condemned to Death here in England, promising them Pardon, with Reward and Provision of all Necessaries, if they would Winter there; but when they came and saw the Place, they chose rather to return for England, and satisfy the Law with their Lives, than to stay in so desolate a Country.* They remembered also a more terrible Instance of *Nine Men, left there formerly by this Master who now left them, that all died miserably, and whose Bodies were torn by the Bears and Foxes.* All which made them stand like Men amazed, looking one upon another; and that which increased their Horror was, their want of all necessary Provisions, no Cloaths for shift or warmth, no Food, no House for shelter. After a while, considering the danger of delay in Extremity, they resolved to go to *Green Harbour* to hunt for Venison, where they killed 19 Deer and 4 Bears, with which they laded their Shallop, and finding another old Shallop, loaded it with the Greaves and Fritters of Whales boiled there that Year, and so took their way to *Belfound* to their Tent, where they intended to Winter; in their Passage they had like to have lost all their Provision, but saved it by running into the Sea, and by force drawing their shallop ashore, they then arrived at *Belfound*, took out their Provision, and with part of a Tent, pieces of old Casks and old Shallops, made up their House and Cabin, where they Lodged two and two; and with marvellous Industry provided Fire, Wood and shelter against the Cold: Their Beds were the Deer Skins. Having fitted every thing the best they could, *September 12.* looking out into the Sound, they espied two Sea-Horses asleep on a piece of Ice, and with an old Harping-Iron slew them both, then flead, roasted and eat them; not long after they killed another; but the Darkness and Cold increasing, and their Provision being too small by half, they fasted *Wednesday* and

and Fridays, except from the Greaves of the Whale, a loathsome Meat ; which they continued 3 Months : To repair their Cloaths, they made Thred of Rope-yarn, and Needles of Whalebone. *October 10.* the Nights being long, the Sea was frozen over, and then Grief and Fear working upon them, they prayed to God for Strength and Patience in their Miseries, and by his Assistance cheered up themselves to use Means for their Preservation. For keeping their Venison, and saving their Firing, they roasted every Day half a Deer, and stowed it in Hogsheads, leaving as much Raw as to serve every Lord's Day a Quarter. Here another Trial of their Patience befel them ; their Whale-fritters which had been in the Salt-water, and lay close together, were grown mouldy, and their Bear and Venison would not afford them five Meals a Week, so they cut off one Meal more, and for three Months fed four Days on the mouldy Fritters, and three they feasted on Bear and Venison : Besides the want of Meat, they began to want Light, no Sun appearing from *October 14.* to *February 3.* but the Moon shined as here in *England* ; but having found a sheet of Lead in the Cooper's Tent, with Rope-yarn and Oil they made a Lamp, which they kept continually burning, to their great Comfort. In *January*, as the Days lengthened the Cold strengthened, so that it raised Blisters on their Flesh ; and if they touched Iron it would stick to their Fingers ; if they went out to fetch Water, they were sore as if they had been beaten : They drank nothing but Snow-water from *January* till *May*, which they melted with hot Irons. In *January* finding their Food would last but six Weeks, they had recourse to God for supply, and looking out one bright Day, saw a great She-Bear with her Cub coming towards the Tent ; her they flew with their Lances, but the Cub escaped ; they drew her into the Tent, and this Bear served them twenty Days. In *March*, the Fowls and Foxes came abroad ; they by Traps catch'd

fifty Foxes, and sixty Fowls as big as Pigeons, and killed seven Bears, so that eating two or three Meals a Day, their Strength increased. *May 1.* the Weather grew warmer, so they went out to seek Provision; there came two ships from *Hull* into the *Sound*, who knowing some Men had been left there the Year before, and desirous to know whether they were dead or alive, the Master manned a shallop to go near the shoar, and so over the Ice to the Tent. When these Men came near they halled them, crying *Hey*; to which they in the Tent answered *Ho*, which amazed them all, perceiving them to be the very Men left there; so with joyful Hearts they imbraced one another; the Men left their Tent, and went with them to their ship, where they staid till the *London Fleet* came, which was three Days after. They went aboard Captain *Goodler*, who made them welcome, gave them Apparel, and after 14 Days Refreshment they grew all perfectly well. Thus they at last came safe into the River of *Thames*, and the *Muscovy* Merchants dealt well with them. The Names of these eight Men were, *William Fakely, Edward Pelham* that wrote this Story, *John Wise, Robert Goodfellow, Thomas Ayrs, Henry Bett, John Daws, and Richard Keller*. *Stow's Chronicle*, p. 10.

IX. A ship at *New-found-land* fishing late in the Year, the Ice came on them. Being ready to hoise sail to return home, they sent out 6 Men in the Boat to weigh their Anchor; but a Flake of Ice coming between them and their ship, carried them adrift, so that they could not recover it again, but were exposed to inevitable Ruin, having neither Food nor Accommodation to keep them warm; after three Days they began to be Hunger-starved, and accounting themselves to be all dead Men, consulted what course to take; at last, tho' with great Regret and Grief, they resolve one of them must die to become Food for the rest; each Person desired to die first, to be freed from that

Ter-

Torment they were in, so that they determined it by Lot ; he upon whom the Lot fell desired to go to the End of the Boat to recommend his Soul to God by Prayer before he died ; the rest being in a deep Agony, upon Apprehension of shedding the Blood of one of their Comrades ; but while they were lamenting, and imploring God's Favour to prevent such a Fact, the Person separated by Lot, died on the place where he was praying ; which occasioned great Joy that they were prevented from taking away his Life ; and judging this a good Omen, proceeded to satisfy their Hungers upon the dead Body : The Boat was still adrift, not being frozen up, so that before their Food was spent, they were brought ashore many Leagues North of New England, where the five landed, and the poor Indians pitying their Condition, helped them all they could ; three of them died soon after, with the Misery they had suffered, the other two got to New-England, and so at last by God's Mercy came to their Habitations in the West of England, having both lost their Heels with the Extremity of Cold in the Boat. *Remarkable Sea-Deliverances.*

X. Great were the Dangers, and Wonderful the Deliverances, of *William Okely* and his Company, the Relation of which I have thus contracted. In 1639, We took Ship at Gravesend, in the Mary of London, for the West-Indies ; five Weeks we lay in the Downs for a Wnd, and then set sail and came to an Anchor near the Isle of Wight, but by this time all the Beer in our Ship stunk, and we were forced to throw it overboard, and take in Vinegar to mix with Water for our Voyage. The sixth Day after we discovered three Turks Men of War, who chased us, and at break of Day boarded and took us. Having kept us close Prisoners at Sea 5 or 6 Weeks, they brought us to Algiers, where I was sold for a Slave to a Patron, who told me I must allow him two Dollars a Month, and live ashore where I would, and get it where I could, though I knew

knew not where to levy the least Mite of it. Wandring ~~out then p~~ and down, I met with an Englishman in his little ~~Sh~~ who traded in Tobacco, and a few other things ; I became ~~that which~~ his Partner with a little Money I had reserved, and a sum ~~that we c~~ Modicum my Patron allowed me for my stock : Here I ~~was~~ while, Money, and hired a Cellar to lay up my Goods. Being ~~with~~ Misery ~~w~~ry of my Slavery, I formed a design for my Liberty, ~~and~~ ; the communicated it to John Anthony Carpenter, William Adams Bricklayer, John Jeptes Seaman, John the Carpenter, and two others, Men able to contrive the Model ~~as third,~~ a Boat, which being formed in Parcels, and then put ~~out in Ju~~ geiker, might be the means of our Escape : They approved it insupp the Proposal, and in my Cellar we began our work, ~~providing~~ as grievous first a piece of Timber 12 Foot long for the Keel ; ~~and~~ that emp to convey it the better out of the City, we cut it in two, ~~and~~ others to fitted it for joyning at the middle ; and then provided Ribs ~~rose up~~ and made the Boat Water-tite ; and because Boards ~~would~~ ~~gives~~ require hammering, we bought strong Canvas to cover ~~the~~ we we Boat twice over ; upon the Convex of the Carine, we ~~providing~~ and str ~~pitch~~ vided Pitch, Tar and Tallow, to make a kind of Tarpase ~~by a Po~~ ling Cerecloth to swaddle the Naked Body of our Infant Boat ~~Days a~~ of two Pipe-staves we made two Oars ; our Provision ~~wall hope~~ a little Bread and two Leather Bottles of fresh Water ; ~~and~~ left off bought Canvas for a Sail, and carrying out these in Parcels, ~~we em~~ fitted them together in the Valley half a Mile from the Sea, ~~for as~~ whether four of our Company carried the Boat on their shou ~~toise~~ ders, and as far into the Sea as they could wade, and then ~~silently~~ all seven got into the Boat ; but finding the Boat was over laden, two of them were content to stay aboar. Having ~~great~~ bid them farewell, we lanched out, June 30. 1644 ; the Bill of Lading was John Anthony, William Adams, John Jeptes, John the Carpenter, and William Okely ; four of us wrought at the Oar, the fifth was to free the Boat of that Water which by degrees leaked through our Canvas ; our Bread was soon spoiled with Salt-water ; our fresh Water stunk of the tanned skins and Oweze, yet we complained not. Three Days with good husbandry our Bread lasted us, ~~but~~

dring but then pale Famine stared us in the Face ; Water indeed
le we might have, but then it must be salt out of the Sea, or
because which had been strained through our own Bodies, and
a small what we chose of the two ; but we must not have that after
we I a while, unless we will accept of the other first ; and the
g we Misery was, that it did not asswage our Thirst but increase
ty, and ; the Wind too for some time was full against us, but
William God rebuked it, and made it our Friend ; a second Conveni-
tency was, that our Labour was without intermission ; and
Model a third, the Extremity of the Heat by Day, the season raging
out foot in July, and we wanted fresh Water ; our Labour made
it insupportable to our Bodies, and our little Hope made it
as grievous to our Souls ; one help we had, a poor one, He
; and that emptied the Boat threw the Water on the Bodies of the
o, and others to cool them ; but our Bodies thus scorched and cooled,
Ribs rose up in Blisters all over, great Pain we felt, great Dan-
wonders we were in, great Miseries we endured, great Wants
er on we were under, and had nothing but a little Hope, Food,
e pro and strength. We steered our Course to Mayorck, by Day
spare by a Pocket-Dial, by Night by the Stars and Clouds. Four
Boat Days and Nights we were in this aweful Plight, on the 5th
we all hope that we should be saved was perished, so that we
; we left off our Labour, because we had no strength left, only
rcels, we emptied the Boat of Water ; but then God sent us Relief,
Sea, for as we lay hulling up and down, we discovered a Tor-
boule, toise asleep in the Sea ; had Drake discovered the Spanish
then Fleet, he could not have more rejoiced ; we took up our Oars,
over- silently rowed to our Prey, took it into our Boat, and with
ving the great Triumph cut off her Head, and let her bleed into a
John Pot ; we drank the Blood, eat the Liver, and sucked the
foun Flesh : It wonderfully refreshed our Spirits, and we picked
Boat up some Crumbs of Hope : About Noon we thought we dis-
as, covered Land ; it's impossible to express the Joy of our rai-
ned Souls at this Apprehension ; we wrought hard, and after
but further Labour were fully satisfied that it was Land, and
proved to be Mayorck, which we kept within sight of all
Day. July 6. about ten at Night we came under the Island,
and

and crept as near the shoar as we durst, till we found a convenient place to thrust in our Weather-beaten Boat. When we were come to Land we were not insensible of our Deliverance ; but tho' we had escaped the Sea, we might after be at Land ; we had no Food since we eight the Liver & dran the Blood of the Tortoise : So J. Anthony and my self were sent to scout abroad for fresh Water, because we spake some Spanish ; we came to a Watch-Tower of the Spaniards, spake to them on the Watch, told them our Condition, earnestly begged some Fresh Water and some Bread ; he threw us down an old mouldy Cake, but so long as it was Cake, Hunger did not consider its Mouldiness ; then he directed us to fresh Water which was hard by ; we remembred our Bretkren left with our Boat, and observing the Centinel's Directions, came to a Well, where was a Pot with strings to draw with ; we drank a little Water, and eat a piece of our Cake, but the Passage was so diffused, we had much ado to force our Throats to relieve our clamorous Stomachs ; we return to our Boat, acquaint them with our good success, and all prepared to make to the Well ; so tying our Boat fast to the shoar, we left her to mercy. Now we are at the Well which bath Water, and have something to draw, but God must give us Throat to swallow ; for W. Adams attempting to drink after many Essays was not able to swallow it, but still the Water returned, so that he sunk down to the Ground, faintly saying, I am a dead Man ; but after much striving took a little : So refreshed with our Cake and Water, we lay by the Well-side till Morning ; when it was clear Day we again went to the Watchman, intreating him to direct us the ready way to the next House or Town, where we might find Relief ; he civilly pointed us to one about two Miles off, and long it was ere our blistered Fleet could overcome the tediousness of that little way ; when we came thither, the honest Farmer moved with our Relation, sent us Bread, Water and Olives, and seeing us thankful Beggars, called us into his House, and gave us good warm Bean Pottage, which seemed to me the most pleasant Food that I ever eat in my Life.

ife. Thence we advanced to the City of Mayorck about
en Miles off ; that Night we lay by a Well-side, and in the
Morning entred the suburbs ; the Vice-Roy was informed
of us, and we were commanded to appear before him, who
after he had heard our Story, ordered we should be main-
tained at his cost till we could have Passage to our own
Country. But our English Ships seldom trading thither,
we petitioned him for Passage in the King of Spain's Gallies
then in the Road bound for Alicant, which he graciously
granted. We met with contrary Winds, and it was five
weeks ere we could reach the Downs, where we arrived
in Sept. 1644. The Commander of the Ship was Captain
Smith of Rotherhith. Mr. Saunders, my Wife's Brother,
being in Mayorck not long after, saw our Boat hung for a
Monument upon the side of the Great Church there ; and
Mr. Robert Hales, in 1671, saw the naked Ribs and
Skeleton of it then hanging in the same place. Wanley's
Hist. Man, p. 642.

XI. A ship of New-England going from Boston to
some other Parts of America, was by contrary Winds
kept so long at Sea, that they were in great streights
for Provision ; and seeing they could not hope for any
Relief from the Earth nor the sea, they apply to Hea-
ven in humble and hearty Prayers ; but no Calm ensu-
ing, one of them made a sorrowful Motion to cast Lots
which should die first, to satisfy the ravenous Hunger
of the rest ; after many a sad Debate the Lot is cast,
and one of the Company is taken, but where is the
Executioner of this poor Innocent ? It is Death to them
to think who shall act this bloody Tragedy. Before
they fall upon this involuntary Execution, they once
more go to Prayers, and God answered them ; for
there leapt a mighty Fish into the Boat, which was a
double Joy, not only in relieving their miserable Hun-
ger, which no doubt made them quick Cooks, but
because they looked upon it as sent from God, and a
Token of their Deliverance ; but alas the Fish was
soon

soon eaten, and their former Exigencies come upon them, which sunk their Spirits with Despair, for they know not of another Morsel : To Lots they go again, which falls on another Person, but still none can be found to sacrifice him ; they again send their Prayers to Heaven with fervency, when behold a great Bird lights upon the Mast, which one of the Company espies, and up he goes, and there she stands till he took her with his Hand by the Wing. This was Life from the Dead a second time, they feasted herewith, as hoping this second Providence was a fore-runner of their compleat Deliverance. But they have still the same Dis- appointments, they can see no Land, they know not where they are, Hunger again increases upon them, and they have no hope to be saved but by a third Mi- racle. They are reduced the third time to cast Lots, and when they were going to their Heart-breaking work to put him to Death upon whom it fell, they go to God their old Friend in Adversity by humble and hearty Prayers ; and now they look and look again, but there is nothing ; their Prayers are concluded, and nothing appears, yet still they hoped and staid, till at last one espies a ship, which put new Life into all their Spirits ; they bear up with the Vessel, they man their Boat, they beg like humble Supplicants to be ta- ken in ; they are admitted, and the Commander being acquainted with one, relieveys them plentifully, and sets them all safe ashore, to the great rejoicing of their Souls. *Sea Deliverances.*

XII. In 1616, One *Pickman*, a *Fleming*, coming from *Drontheim* in *Norway*, laden with Boards, was overtaken with a Calm, during which, the Current of the Sea carried him upon a Rock or little Island to- wards the Extremities of *Scotland* ; to avoid a Wreck, he commanded his Men to go into the Shallop, and to tow off the Ship ; coming near the Island, they saw something more like a Ghost than a living Creature ; a Body stark naked, black and hairy, a meager Coun- tenance,

stance, and hollow Eyes ; he fell on his Knees, and joining his Hands, begged Relief ; which raised such Compassion that they took him into the Boat : There was in the Island no Grass nor Tree, nor ought for sustenance or shelter, besides the Ruins of a Boat wherewith he had made a kind of Hut to lie down under. The Man gave this Relation, That he was an English Man, and that a Year before being to go in the Passage-boat from England to Dublin, they were taken by a French Pirate, who being forced by Tempest to let go the Passage-boat, left us to the Mercy of the Waves, which carried us into the Sea, and at last split the Boat upon the Rock where you took me in ; I escaped with me more into the Island, where we endured the greatest Extremities. Of some of the Boards of the Boat we made the Hut you saw ; we took some Sea-mews, which dried in the Wind and Sun we eat raw ; in the crevices of the Rocks on the Sea-side we found some Eggs ; and thus we had as much as served to keep us from starving : But our Thirst was most insupportable, having no Fresh Water but what came from the sky, and was left in Pits which Time had worn in the Rocks, we could not have it at all seasons, for the Rock lying low was washed over with the Waves of the Sea. We lived in this Condition six Weeks, comparing one another in our common Misfortune ; but waking one Morning and missing my Companion, I fell into such deep Despair, that I thought to cast myself into the Sea ; I know not whether Despair forced me to that Extremity, or that looking for Eggs on the side of the Rock, he might fall into the Sea : I first with my Comrade the Knife wherewith we killed the Sea-Dogs and the Mews upon which we lived, so that not able to kill any more, I was reduced to get out of the Boards of my Hut a great Nail, which I sharpened on the Rock, so that it served me for a knife. Last Winter finding the Rock and my Hut so covered with Snow that it was impossible to get any thing

thing abroad, I put out a stick at the Crevice of my Hut, and baiting it with sea-Dogs Fat, got some sea-Mews which I took with my Hand from under the snow, and so kept my self from starving ; I lived in this solitude 11 Months, and thought to end my Day in it, when God sent you here to deliver me out of the greatest Misery that ever Man was in. The Seaman having ended his Discourse, the Master of the ship treated him so well that in a few Days he was quite another Creature : He set him ashore at *Derry in Ireland*, where such as heard what had happened, gave him wherewith to return to *England*. *Mandelo's Travels*, p. 280.

XIII. A ship of *Holland* being driven against her Will, came to *Nova-Zembla* and the *Orange Islands* in 76 Degrees of the North Latitude, where she was set fast in a Body of Ice which threatened them every Moment ; at last they resolve to return the same way they came, but find the ship quite frozen up not far from the shoar, and were forced to winter in *Zembla* ; so taking our Boards and Planks, they built a poor shelter for themselves and their stuff, and by Providence the Tide had thrown up a great quantity of Timber, which proved of great Advantage to them ; here they had continual Fights with Bears, who sometimes were driven away by great Out-cries, or shooting of them, but they found their Flesh unwholesome Meat ; for in that Country the Fishes of the sea are Food to the wild Beasts of the Land. The Fat of the Bears they burnt for Lights in the Night ; at last, to encrease their Misery, the Sun left them. Thus were they in a barren dark Country, having no Company but Wild Beasts ; vast Mountains of Snow they were forced to remove lest their Habitation should be overwhelmed, and if they went forth, their Jaws were so benumbed, they could scarce recover their former Heat. The Bears being in the dark, and dull of sight, did not venture abroad to disturb them ; but there were a multitude of

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Foxes which they catcht in Traps, and made of them
Food and Raiment. And after all, the Almighty pre-
served them; for in the Spring the Ice breaking, they
got their ship again, and sailed safe to *Amsterdam*.
Grotius's Annal.

XIV. And the same Providence that has appeared wonderfully for the Deliverance of distressed Creatures at Sea, has been merciful in Preservation from imminent Dangers at Land; as among many others (recorded in the Scriptures and other Histories) is manifest from the following Instances. In 1539, near *Sitta* in *Germany*, in the time of a great Dearth and Famine, a religious Matron having two Sons, and destitute of all Sustenance, went with her Children to a Fountain, praying to God, That he would of his infinite Goodness relieve their Hunger; as she was going, a Person unknown met and saluted her kindly, asking whither she was going, who confessed, *That she was walking to that Fountain, hoping to have some Relief from God, to whom all things are possible; for (said she) if he nourished the Children of Israel in the Wilderness 40 Years, it will not be difficult for him to bestow a Draught of Water upon me and my Children.* When she had spoken these Words, the Man (who doubtless was an Angel of God) told her, *That seeing her Faith was so constant, she should return home, and should there find six Bushels of Meal, for the support of her self and Children;* the Woman returning home, found it according to his Word. *Beard's Theatre*, p. 442.

XV. In 1565, Fell so much Rain in *Islebia*, that the Waters bore down the House of a Man where a Child lay in the Cradle, which the Father with the hazard of his Life brought forth, and carried into a Neighbour's House; he then endeavoured to save two more of his Children, and took them in his Arms to carry them out; but the Waters were so strong, that one of his Children sitting upon a Beam, was carried away, and himself and the other carried into the Or-

chard, where finding some Ground, he stood up to the Neck in Water with the Child in his Arms, and looking about for his other Child, he saw it sitting upon the piece of Timber, swimming toward him, which he likewise took in his Arms; and getting upon a high Pile of Wood, continued with them there all the Snowy Night, none being able to afford him help; next the poor Morning when the Waters were decreased, he came out of the down, and looking for two other of the Children whom he left in the upper Room of the House, when he found the two Innocents fast asleep; he had no Fuel in sooner taken them thence, but that part of the House a Fire, fell, which was a visible Sign of God's holy Protection upon them. *Beard's Theatre.*

XVI. In the bloody Rebellion in *Ireland*, in 1641, lived a religious Gentlewoman (with some others in her Company) was forced to fly for her Life; she having three Children, whereof one was at her Breast. But alas! these poor trembling Travellers had not gone far before they were stripped naked by the *Irish*, who to admiration spared their Lives; but passing on, the Banditti came to a River where more of these bloody Villains could meet, and would have drowned them; this Gentlewoman not in the least discouraged, desired a small time to pray, and as she lay naked on the frozen Ground, she resolved within herself, not to go voluntarily to an unjust a Death; upon her refusal, these Miscreants draged her by the Heels along the Ground, with the of the Company; upon which she turned upon them and on her Knees said, *You should, I am sure, be Christians, and Men you are; in taking away our miserable Lives, you do us a pleasure; but know, as we never wronged you nor yours, you must die also yourselves, and till one Day give an Account of this Cruelty to the Judge of Heaven and Earth: Upon which, says an Irish Priest, Let us not take their Lives, but we will put them into a severe Island of the Lake; and a Boat being in the River, eight of them, who were all then in Company,*

th out into the Island naked, and without any Meat ;
ook where after four Days, some died of Hunger and Cold,
up but not this Woman nor any of her Children ; for
hid next Day the two Boys found the Hide of a Beast,
n which they and the Mother cast over them, lying on
e the Snow ; the next Day a Boat goes by them, whom
ner the poor Woman beseeches for God's sake, to carry her
cam out of that Place, but they being *Irish*, refused it ; she
dren then desires a little Bread ; but they answer they have
when none ; then she begs a Coal of Fire, for she had some
d Fuel in the Boat ; and thus with some Chips they made
Hour a Fire, and the Boys taking a piece of the Hide, laid it
upon the Coals, and began to gnaw it : but alas, with-
out Divine Support, what could this do ? Thus they
1640 lived ten Days without any visible Supplies, and that
1 he good Woman protest, it was by Faith in God she
avived, for she had no Bread but Ice and Snow, nor
But any Drink but Water, but she thought God put more
go Substance into it, for it seemed as it were clammy.
The next Day a Boat carried her out to the side of the
the Bandwater, where yet she had been lost, but that she
illain could not indure to see her Children die in her sight,
lewo and tho' the two Boys were young, and so famished
l tim with Hunger that they had no strength, she persuaded
round them to go out of her sight, under pretence of seeking
y to some Fire ; the poor Children had not gone far, but
; drag they saw two or three great Dogs eating a Man that
he re had been killed ; they were afraid of the Dogs, who
them needed not to have feared any thing, but to live in
Christ such a Condition ; but one of the Dogs came running
iferab and leaped upon one of the Children, without doing
e nev him hurt, and would run a little before, and then tai-
rs, a y till the Children came to him ; and so led them to
udge House where Smoke appeared, which was an *Irish*-
Priest man's, protected by the *English* in Antrim, where they
into were courteously received, and the Mother sent for ;
River and so were all miraculously preserved.

To conclude ; innumerable are the Examples of the Almighty's Protection and Deliverance of the Innocent, and those that trust in him in all Ages. For as he punisheth the wicked with severe Judgments, so he protecteth those that fear him, by the Assistance of his Holy Angels, to fulfil the Truth of what the Apostle writes, *Heb. i. 14.* That they are ministering Spirits sent forth to minister to them who shall be Heirs of Salvation.

C H A P. VII.

*Divine Goodness to Penitents, with the dying
Thoughts of several famous Men, concerning
a future State after this Life : Likewise
vers remarkable Instances to demonstrate the
Reality and Certainty thereof.*

WE Read in the Holy Scriptures, that the Almighty resisteth the proud, but he giveth Grace to the humble ; and how compassionately doth he persuade Men to Repentance and Reformation ; declaring, That whosoever cometh unto him, he will in no wise cast off ; yea, though their Sins are of the greatest Magnitude, yet if they will forsake their evil Ways, he will have Mercy upon them, and save them. How vain then are those desperate Men of our Age who having long continued in evil Courses, are encouraged therein, by persuading themselves that there is no future Account to be given in another World which Attempt is ridiculous as well as dangerous since besides the undeniable Evidence of the Holy Scriptures, and the Divine Providence whereby the World was created and governed, it is apparent, that some Men of all Conditions, as Emperors, Kings, Philosophers, Statesmen, &c. of all Religions and Opinions amongst Christians, and of all Tempers, whether

strict and serious, or loose and debauched, in all Ages, have left this great Observation behind them, ' That upon Experience they have found, that what vain Thoughts soever Men may, in the heat of their Youth and Lust, entertain of Religion, yet they will sooner or later feel a Testimony which God hath given into every one's Breast; which will one Day make them serious, either by the inexpressible Fears, Terrors and Agonies of a troubled Mind, or by the inconceivable Peace, Joy and Comfort of a good Conscience.' And of this we have many late as well as former Examples, some of which I shall insert to manifest the Truth thereof.



1. St. Austin or Augustin, is a famous Instance of Repentance, as we find very lively described in his Confessions: In my Youth (saith he) I even burnt to be satisfied in these lower Pleasures, and what was it I delighted in, but to love and to be beloved? yea, I spoiled over in my Fornications, and thou heldest thy Peace; then wanded I still further from thee, O my Joy, into other and more fruitless Seed-pots of Sorrows

rows with a proud Dejectedness, and an untired Weariness ; but didst thou indeed hold thy Peace to me no surely, for whose but thine were the Words which my Mother, one of thy faithful Children, sang in my Ears ? for I well remember she privately charged me and with much eagerness forewarned me, that I should not commit simple Fornication, but especially that I should not defile another Man's Wife. This seemed no better than Woman's Advice, which it would be a Shame for me to follow ; but they were thy Counsels indeed, and I knew it not, but ran head-long with such stupid Blindness, that I was ashamed amongst my Equals to be guilty of less Impudence than they were, whom I heard to boast mightily of their Debaucheries, and glorying the more, the more beastly they had been ; yea, I took Pleasure in committing Wickedness, not for the pleasure of the Act only, but for the praise and credit of it also ; what is worthy of Dispraise, if Vice be not ? but I made my self worse than indeed I was, that I might not be dispraised ; and when I wanted Opportunity to commit that Naughtiness which should make me as bad as the worst, I would pretend I had done what I never did, that I might not be counted cowardly in being innocent, nor faint-hearted in being more chaste than they : Behold with what Companions I walked the Streets of Babylon, and wallowed my self in the Mire of it, as if I had repos'd in a Bed of Spices and most precious Ointments ; and my invisible Enemy seduced me to the very centre of Sin, in that I ran into all manner of Discontent, and practised whatsoever I affected ; a mist in the mean time depriving my sight, O my God, of the Brightness of thy Truth. Surely thy Law, O Lord, punisheth Thievery, yea, and this Law is so written in our Hearts, that Iniquity it self cannot blot it out : For what Thief does willingly abide a Man to steal from him ? no not a rich Thief, tho' his Fellow be driven to steal upon Necessity : Yet had I desire to commit

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Thievery, and did it, compelled neither by Hunger nor Poverty, but even thro' a cloiednes of Well-being, and a pamperedness of Iniquity ; for I stole that of which I had enough of my own, and much better ; nor when I had done, cared I to enjoy the thing I had stoln, but only rejoicing in the Theft it self : A Pear-Tree there was in the Orchard next to our Vineyard, well laden with Fruit, tho' not much tempting either for Colour or Taste : To the robbing of this, a Company of lewd young Fellows of us went late one Night (having according to our idle Custom continued in our Gaming-Houses till that time) from whence we came loaden with Fruit, not for our own liquorishnes, but even to throw to the Hogs ; and all this we did not because we might do it, but because we would. Behold my Heart, O Lord, behold my Heart, which thou hast pity upon in the bottom of the bottomless Pit : For I, most wretched young Fellow, was unhappy in the very entrance into my Youth : It is true, I begged Chastity at thy Hands, and said, give me Chastity and Continency, but do not give it me yet, for I was afraid that thou wouldest hear me too soon, and too soon deliver me from my Disease of Incontinency, which my desire was rather to have satisfied than extinguished. But now was the Day come wherein I was to be set naked before my self, and when mine own Conscience was to convince me, for I found a vast Tempest in my Soul, which hurried me into a Garden where I might be alone with my self ; at which time I was most soberly mad, being sensible enough what a piece of Misery I at present was, but utterly ignorant how good I was shortly to grow ; I sat me down fretted in Spirit, and angry at my self with a most tempestuous Indignation ; for that I went not about to make my Peace and League with thee, my God, which all my Bones cried out upon me to do, extolling it to the very Skies ; upon which, giving liberty to my Tears, the floods of mine Eyes gushed out,

which was an acceptable Sacrifice to thee, O Lord, and then I cried out, How long? How long, O Lord wilt thou be angry for ever, still to morrow, to morrow, why not now? Wherefore in this very Hour is there not an end put to my Uncleanness. This I uttered weeping in the bitter contrition of my Heart when behold I heard a Voice, as of a Boy or Child that seemed to come from some neighbouring House, which said, in a singing tune, *Take up and read, Take up and read,* which was often repeated. Hereupon I changed my Countenance, and began to consider, whether Children were used to sing any such Words, but I could not remember to have ever heard the like; so drying up the violent Torrent of my Tears, I got up, interpreting it, that I was from God himself commanded to open the Book, and to read that Chapter which I should first light upon; hastily therefore I went where I had left the Apostles Book, and snatching it up, opened it, and in silence read that Chapter which I first cast mine Eyes upon: *Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the Lusts thereof.* No further would I read, nor needed I, for instantly with the end of this Sentence, a Divine Beam of Light, Comfort and Peace, darted into my Heart, and all the Darkness of doubting vanished away, and thou, O my dear Lord, didst thereby so thoroughly convert me to thy self, as that I have no other hopes nor thoughts in this World but of thee; for which let my Heart praise thee, and my Tongue, yea, let all my Bones say, O Lord who is like unto thee, and do thou answer me and say unto my Soul, I am thy Salvation. *St. Aug. Con.*

II. *Sophronius*, Bishop of *Jerusalem*, delivereth the following History as an infallible Truth to Posterity: That *Syresius*, who of a Philosopher became a Bishop, found at *Cyrene*, *Evagrius*, a Philosopher, his old Acquaintance,

quaintance, fellow-Student and intimate Friend, but an obstinate Heathen : *Synesius* was earnest with him to become a Christian, and following his Arguments for Religion very close, *Evagrius* discourses to this Purpose : That to him it seemed but a mere Fable and Deceit, that the Christian Religion teacheth Men that this World shall have an end, and that all Men shall rise again in these Bodies, and their Flesh be made immortal and incorruptible, and they shall so live forever, and shall receive the reward of all that they have done in the Body ; and that he that hath pity on the Poor, lendeth to the Lord : And that he that giveth to the Poor and Needy, shall have Treasure in Heaven, and shall receive an hundred fold from Christ, together with eternal Life. *Synesius* assured him, and proved by very cogent Arguments, that these things were most certain, insomuch, that being converted thereby, he and his Family were baptized. *Evagrius* soon after brought Three hundred pounds in Gold to *Synesius* to be distributed among the Poor, upon condition he would give him a Bill under his Hand, that Jesus Christ would repay him in another World, which he did accordingly : *Evagrius* fell sick not long after, and thinking he should die, ordered his Sons to put *Synesius*'s Bill into his Hand ; after which he soon died and was buried : About three Days after, the Philosopher seemed to appear to *Synesius* in the Night, and to say to him, *Come to my Sepulchre where I lie, and take the Bill, for I have received the Debt, and am satisfied ; and for thy Assurance, I have written a Discharge with my own Hand.* The Bishop told *Evagrius*'s Sons what he had seen, tho' he knew nothing of the Bill being put into his Hand ; so they all go to the Sepulchre, and opening it, found the Bill in the dead Man's Hand, thus subscribed ; *Ego Evagrius, &c. I Evagrius the Philosopher, To the Holy Bishop Synesius Greeting, I have received the Debt which in this Paper is written with thy Hand, and am satisfied, neither have I any Action against thee*

*thee for the Gold that I gave thee ; and by thee to Christ disturbed
our Saviour.* Bax. Cru. the World, Pref.

III. There was an intire Friendship between *Michael Mercatus* and *Marcilus Ficinus*, by reason of a mutable agreement in their Studies : It happened that these two discoursing of the State of Man after Death, when they could not agree in some Particulars, they concluded, That which soever of them two should first depart out of this Life, should (if possible) give an Account to the Survivor of the State of the other Life, and whether the Soul be immortal or not. This Agreement being made and mutually sworn to, they departed : In a short time after, while *Michael Mercatus* was one Morning early at his Study, he heard the noise of a Horse upon the Gallop, and stopping at the Door, he immediately heard the Voice of his Friend *Marcilus*, crying out to him, *O Michael, Michael, those things are true, they are true.* *Michael* wondering to hear his Friend's Voice, opened his Casement, where he saw the back-part of him whom he had heard speak, in white, and gallopping away upon a white Horse : He called after him, *Marcilus, Marcilus*, and followed him with his Eye, but he vanished out of his sight. *Michael* amazed at this extraordinary Accident, he enquired if any thing had happened to *Marcilus*, who lived at *Florence*, some distance thence, and found upon strict Enquiry, that he died at that very time when he was thus seen and heard by him. *Wanley's Hist. Man.* p. 88.

IV. About 1060, a great Doctor was buried at *Paris*, at the interring of whom, when the Priest, in the Form then used, came to *Responde mibi, Answer me*, the Corps sat upright on the Bier, and to the Amazement of all, cried out, *Justo Dei judicio accusatus sum,* At the just Tribunal of God I am accused ; lying down again. The Attendants astonished, deferred the Funeral till next Day, to see the Issue of this strange Accident ; at which time a Multitude met to observe the Event, when at the same Words again repeated, the disturbed

Christ disturbed Body riseth again, and with the like hideous
Noise cried out, *Justo Dei judicio Judicatus sum, By*
the just Judgment of God I am judged. The People
more amazed, deferred the Interment one Day longer,
when almost the whole City thronged to this
strange Burial; and in the presence of them all, at the
exciting of the same Words, he rose up the third time,
and cried out, *Justo Deo Judicio condemnatus sum, By*
the just Judgment of God I am condemned; whereat as
they were all affrighted, so *Bruno*, a famous Doctor in
that University was seriously affected, and told them,
that as they had formerly heard, so now they saw the
Judgments of the Lord were unsearchable and past finding
out, for this Person whom we honoured for the
strictness of his Life, the modesty and unblameableness
of his Conversation, crieth out now, that he is con-
demned by the just Judgment of God. *Dying Mens*
Words, 196.

V. *Charles V. Emperor of Germany, K. of Spain, and L. of the Netherlands*, after 23 pitch'd Battles, 6 Triumphs, 4 Kingdoms won, and 8 Principalities added to his Dominions, which he ruled over 14 Years, yet at last resigned all, retired to his Devotion in a Monastery, had his own Funeral celebrated before his Face, and left this Testimony of Christian Religion; That the sincere Profession thereof had in it those Sweets and Joys that Courts were Strangers to.

VI. *Philip III. of Spain* lying on his Death-bed in 1621, sent thrice at Midnight for *Florentius* his Confessor, who with the Provincial of *Castile* discoursed with him of approaching Death, exhorting him to submit to God's Will, so gravely, that the King could not chuse but weep, and after some Intermision from his Tears, and Thanks for his wholesome Admonition, the King spake thus to him, Do you not remember that in your Sermon on *Aþwednesday*, you said that some of your Auditors might die that *Lent*; this concerns me, for lo my fatal Hour is at hand, but I shall obtain etc.

nal Felicity; which Words he uttered with great Grief and Trouble, adding likewise to his Confessor, You have not hit upon the right way of healing, is there no other Remedy? Which when he observed, the Confessor thought it of his Body; the King added, Ah, I am not solicitous for my Body, nor of my temporal Disease, but of my Soul. The Confessor mournfully answered, I have done what I could, I must leave the rest to God's Providence. *Florentius* then discoursed of God's Mercy, remembraing his Majesty what he had done for the Honour and Worship of that God; to which the King reply'd, Ah how happy were I, had I spent these 23 Years, wherein I have held my Kingdom, in a Retirement; *Florentius* answered, That it would be very acceptable to God, if he would lay his Kingdom, his Majesty, his Life and his Salvation at the Feet of his crucified Saviour Jesus Christ, and submit himself to his Will, willingly; willingly will I do this (said the heart-sick King) and from this Moment do I lay all that God hath given me, my Dominion, Power, and my Life, at the Feet of Jesus Christ my Saviour, who was crucified for me; and then among his last Words he said to *Florentius*, Now really you have suggested to me very great Comfort. *Fair Warning*, p. 106.

VII. Prince *Henry*, eldest Son to K. *James I.* was zealous in his love to Religion and Piety, and his Heart was bent, if he had lived, to have endeavoured to compound those Jars and Differences among religious Men. He told the Dean of *Rochester*, That he thought that whereas he and others like him, did as usual look him in the Face when they came first into the Pulpit, their Countenance did as it were say to him, Sir, you must hear me diligently, you must have a care to observe what I say. He used to say, he knew no Sport worth an Oath, and that he knew not what they call Puritan Preaching, but he loved that Preaching which went next his Heart, and spake as if they knew the

Mind

Mind of God. His last Words were, O Christ, thou art my Redeemer, and I know that thou hast redeemed me ; I wholly depend upon thy Providence and Mercy from the very bottom of my Heart ; I commend my Soul into thy Hand. A Person of Quality waiting on the Prince in his Sickness, who had been his constant Companion at Tennis, and asking how he did, he answered, Ah, Tom, I in vain wish for that time I lost with thee and others in vain Recreation : He then added, Now my Soul be glad, for at all parts of this Prison the Lord hath set his Aid to loose thee, Head, Feet, Melt and Liver are failing : Arise therefore, and shake off thy Fetters, mount from the Body and go thy way. *Out of his Life.*

VIII. *Hugo Grotius*, the greatest Scholar of this Age, after many Embassies abroad, and as many Transactions at home, after an exact Survey of all the *Hebrew, Greek, and Latin Learning*, after an unanswerable Treatise of the Truth of the Christian Religion, and many other elaborate Discourses in Divinity and other parts of Learning, concluded his Life with this Protestation, That he would give all his Learning and Honour for the plain Integrity and harmless Innocency of *John Urick*, who was a devout poor Man that spent eight Hours of his time in Prayer, eight in Labour, and but eight in Sleep and other Necessaries. He also complained to another who admired his astonishing Industry, Ah ! *Vitam perdidit, operose nihil agendo.* Ah ! I have lost my Life in doing nothing industriously ; and gave this Direction only to another that desired it, as knowing his great Wisdom and Learning, Be serious. On his Death-bed he sent for a Minister, professing himself to be the poor Publican, saying, That he had nothing to trust to, but the Mercy of God in Christ Jesus, and wishing that all the World saw as much reason in Religion as he did. *Dying Mens Words*, p. 162.

IX. *Salmasius*, that excellent French Scholar, went out of the World with these Words, Oh, I have lost a world

world of Time ! Time, that most precious thing in the World, whereof had I but one Year longer, it should be spent in *David's Psalms* and *St. Paul's Epistles* ; Oh, Sirs, said he to those about him, mind the World less, and God more ; all the Learning in the World without true Piety and the Fear of God, is nothing worth : The Fear of the Lord that is Wisdom ; and to depart from Evil, that is Understanding. *Dying Men's Words*, p. 161.

X. Sir F. Walsingham, Secretary of State to Q. Elizabeth, toward the latter end of his Life, writ thus to the L. Burleigh : We have lived long enough to our Country, to our Fortunes, to our Sovereign ; it is high time we begin to live to our selves and to our God ; in the multitude of Affairs that have passed thro' our Hands, there must be some Miscarriages, for which a whole Kingdom cannot make our Peace. And being observed to be melancholy, some Court-Humorists were sent to divert him ; Ah ! (said Sir Francis) while we laugh, all things are serious round about us, God is serious when he preserveth us, and hath patience towards us ; Christ is serious when he dieth for us ; the Holy Ghost is serious when he striveth with us ; the Holy Scriptures are serious when they are read before us ; Sacraments are serious when they are administred to us ; the whole Creation is serious in serving God and us ; those that are in Heaven and Hell are serious, and shall a Man that hath one Foot in the Grave, jest and laugh ? *Wanley's Hist. of Man*.

XI. Sir T. Smith, after he had many Years served Q. Elizabeth as Secretary of State, a quarter of a Year before he died, laid aside all publick Employment, and discharging all his worldly Affairs and Attendants, sent to two Reverend Divines, his good Friends, to draw him out of the Word of God, the plainest and exactest Way of making his Peace with God, and living godly in this present World ; adding, That it was great pity Men knew not (at least did not seriously consider)

consider) to what end they were born into this World, till they are ready to go out of it. *Fair Warning*, p. 368.

XII. Doctor Donne, a Person of as great Parts and Spirits as any this Nation ever beheld, when he was upon his Death-bed, took this solemn Farewel of his Friends, *I repent of all my Life, but especially that part of it which I spent not in communion with God, and doing good: That Person in a dying Hour shall wish himself not a Man, who hath not been a good Christian.* *Idem*, p. 164.

XIII. Sir Philip Sidney, a Subject of England, but chosen King of Poland, whom Q. Elizabeth called her *philip*; the Prince of Orange called his Master; whose Friendship the Lord Brooks was so proud of, that he would have this to be part of his Epitaph, *Here lyeth Sir Philip Sidney's Friend*; whose Death was lamented in Verse by the then Kings of France and Scotland, and the two Universities of England. This great Man lamented at his Death, the innocent Vanity of his *Arca-dia*, and to prevent the unlawful kindling of Heats in others, would have committed it to the Flames, and left this Farewel among his Friends; *Love my Memory, cherish my Friends, their Faith to me may assure you they are honest; but above all govern your Will and Affections by the Will and Word of your Creator, and in me behold the end of this World, and all its Vanities.* *Ibid.* p. 136.

XIV. Sir Henry Wotton, after many Years Study with great Proficiency in the University, his near Relation to the great Favourite the Earl of Essex, his Intimacy with the Duke of Tuscany, and James the 6th of Scotland, his Embassies to Holland, Germany, Venice, &c. was only ambitious of the Provostship of Eaton, being desirous to retire thither to enjoy his beloved Study and Devotion; saying often, That this was the happiest time of his Life, it being the utmost Happiness which a Man could attain to, to be at leisure to be and to do Good; never reflecting on the spending of his former Years without Tears, and would often say, *How much time*

time have I to repent of, and how little to do it in. Fair Warning, p. 154.

XV. Sir John Mason, Privy-Counsellor to Henry 8. and Edward 6. upon his Death-bed called for his Clerk and Steward, to whom he spake on this Purpose; *I have seen five Princes, and been Privy-Counsellor to four; I have seen the most observable Matters in Foreign Parts, and been present at most Transactions for 30 Years together; and I have learned this after many Years Experience, That Seriousness is the best Wisdom, Temperance the best Physick, and a good Conscience is the best Estate; and were I to live again, I would change the Court for a Church, my Privy-Counsellor's Business, and bustle for a Hermit's Retirement, and the whole Life I lived in the Palace, for one hour's Enjoyment of God in the Chappel; all things else forsake me beside my God, my Duty, and my Prayer.* Ibid. p. 153.

XVI. Mr. Howard (after Earl of Northampton) being disturbed with Atheistical Suggestions, put them all off this way, *If I could give any account how my self, or any thing else had a being without God, how there came so uniform and so constant a Consent of Mankind of all Ages, Tempers and Educations (differing so much otherwise in their Apprehensions) about the Being of a God, the Immortality of the Soul, and Religion, in which they could not likely either deceive so many, or being so many could not be deceived, I could then be an Atheist.* And when it was urged, that Religion was only a State-Policy to keep Men in awe; he replied, That he could not believe it, since he was sensible, that the greatest Politicians have either sooner or later felt the Power of Religion in the grievous lashes of their Consciences, and the dreadfulness of their Apprehensions about that State wherein they must live for ever. *Item, p. 151.*

XVII. *Galeacius Carracjolus, Marquis of Vico, of a great Estate, powerful Relations, both in the Emperor and Pope's Court (the last of which was his near Relation) notwithstanding the great Promises and endear-* ing

ing Letters of his Kindred, the bitter Cries and Tears of his Parents, his Wife and Children, the loss of his Honour and Estate; yet broke thro' all these temporal Engagements, forsook his Country and all that was dear to him, to go to *Geneva* and embrace a reproached, despised, and persecuted Gospel, chusing rather with *Moses* (to whom he was compared) to suffer Afflictions with the People of God, than to enjoy the Pleasures of Sin for a Season; esteeming the Reproach of Christ greater Riches than the Treasures of this World; because he had respect to the recompence of reward, and endured, a seeking him who is invisible. He used to say, That he shoud not look upon himself to be worthy to see the Face of God, if he did not prefer one hour's Communion with Christ, before all the Riches and Pleasure of this World. *Galeacius's Life.*

XVIII. The late Earl of *Rochester*, tho' he spent a great part of his Life in the height of Atheism and Debauchery, yet upon his Dying-bed, God was graciously pleased to hear the Prayers of his near Relation and true Friends, so that he became an admirable Penitent. He was the Son of the Lord *Wilmot*, and a great proficient in Learning; he went to the University in 1660, when mad Joy and Debauchery for the Return of K. *Charles II.* had over-run the Nation, which had very ill Effects upon him, so that he began to love those Disorders too much. After having travelled for some time, he returned back to Court, where falling into Company who delighted in those Excesses, he was at length entirely subdued by Intemperance; so that he confessed, that for five Years together he was continually drunk, which led him to many wild and unaccountable Things; and being a Person of extraordinary Parts, he seemed to affect something singular in his Impieties, as well as Writings, above the reach of other Men, taking all manner of Pains to pervert others; nay, so confirmed was he in Sin, that he lived and almost

most died a Martyr to it: The licentiousness of his Temper, with the briskness of his Wit, disposed him to love the Conversation of those who divided their time between lewd Actions and irregular Mirths, and so he came to bend his Wit and Studies to support those ill Principles of Atheism and Irreligion in himself and others: An Accident fell out about this time which confirmed him more in these Courses, for going to Sea in 1665, there happened to be in the same Ship, Mr. Montague, and another Gentleman of Quality. These two, but especially the last, seemed persuaded that they should never return into *England*, and Mr. Montague said, he was sure of it; upon which the Earl of Rochester entred into an Engagement with the other Gentleman, not without Ceremonies of Religion (Mr. Montague refusing it) That if either of them died, he should appear and give the other notice of the future State, if there was any; after which, in a Fight with the Dutch, toward the latter end of the Action, the Gentleman fell on a sudden into such a trembling, that he could scarce stand, and Mr. Montague going to hold him up, as they were in each other's Arms, a Cannon-Bullet killed him out-right, and carried away Mr. Montague's Belly, so that he died an Hour after; but this Gentleman never appeared to the Earl of Rochester afterward, which was a great Snare to him during his Life; after which he went on to commit all Iniquity with greediness. And yet even this desperate Sinner, that one would think had made a Covenant with Death, and was at an Agreement with Hell, and just upon the Brink of them both, God (to magnify the Riches of his Grace and Mercy) was pleased to snatch him out of the Fire; so that falling into a great Fit of Sickness, he laboured under strange Trouble and Conflicts of Mind, his Spirit being wounded, and his Conscience full of Terror, saying, If that God who died for great as well as lesser Sinners, did not speedily apply his infinite Mercies to his poor Soul, his Wound was such,

such, that no Man could conceive or bear ; crying out, That he was the vilest Wretch and Dog that the Sun shined upon, or the Earth bore, that he now saw his Error in not living up to that Reason which God endued him with, and which he unworthily vilified and contemned, wishing he had been a starving Leaper crawling in a Ditch, that he had been a Link-boy or a Beggar, or for his whole Life-time confined to a Dungeon, rather than to have sinned against his God, and acknowledged, that all the seeming Absurdities of Religion and the Holy Scriptures, and the Contradictions thereof, framed by Men of corrupt and reprobate Judgments were now vanished, and the Excellency and Beauty thereof appeared, he being now come to receive the Truth in the Love of it ; and upon his Death-bed gave command to his Reverend Chaplain to preach abroad, and let all Men know how severely God had disciplined him for his Sins by his afflicting Hand, that his Sufferings were most just, tho' he had laid Ten thousand times more upon him ; and how God had laid one Stripe upon another, because of his grievous Provocations, till he had brought him home to himself ; and declaring, that from the bottom of his Soul he did detest and abhor the whole course of his former wicked Life ; and admired the Goodness of God who had given him a true Sense of his pernicious Opinions and vile Practices, warning all Men in the Name of God, and as they regard the welfare of their Souls, no more to deny his Being or his Providence, or despise his Goodness ; no more to make a mock of Sin, or contemn the pure and excellent Religion of the ever blessed Redeemer, thro' whose Merits alone he who was one of the greatest Sinners, did yet hope for Mercy and Forgiveness ; and in this Penitent and Religious Temper and frame of Spirit, he some time after gave up the Ghost. *E. of Rochester's Life and Sermon.*

XIX. I shall conclude with some brief Remarks out of the Life of the excellent Lord Chief-Justice *Hale.*

This

This Gentleman was descended rather from a good than a noble Family, and about 17 went to Oxford, where he was placed under an able Tutor, and was an extraordinary Proficient; but the Stage Plays coming thither, he was so corrupted by seeing many Plays, that he almost wholly forsook his Studies, of which Mischief being sensible, he at his coming to London, resolved never to see a Play again, to which he constantly adhered; but one Corruption of the Mind draws another, so that he fell into many youthful Vanities, and kept Company with some vain People, till a sad Accident drove him from it; for he with other young Persons, being invited out of Town to be merry, one of the Company called for so much Wine, and went on in such Excess, that (tho' Mr. Hale would have prevented it) he fell down as dead before them, so that all present were not a little affrighted, who did what they could to bring him to himself again; this did particularly affect Mr. Hale, who went into another Room, and shutting the Door, fell upon his Knees, and prayed earnestly to God, both for his Friend, that he might be restored to Life again, and that himself might be forgiven for giving such countenance to such Excess, and vowed to God, that he would never again keep Company in that manner, nor drink a Health while he lived.

His Friend recovered, and he most religiously kept his Vow till his dying Day; and tho' pressed to drink Healths, particularly King Charles II. used by too many as a distinguishing Mark of Loyalty, and drew many into Excess after his Restoration; yet he would never dispense with his Vow, though he was roughly treated for it by some hot and indiscreet Men: This wrought such an entire Change on him, that he forsook all vain Company, and divided himself between the Duties of Religion, and the Studies of his Profession, in the former whereof he was so regular, that for 36 Years he never once failed of going to Church on the

Lord's

Lord's Day ; and though he was acquainted with all sorts of Learning, yet he seemed to have made the Study of Divinity the chiefest of all others : He was very merciful and upright Judge, and would hear no Causes but in open Court, which a great Peer complained of to the King, who bid him content himself that he was no worse used, and said, he verily believed that he would use himself no better if he had gone to sollicite him in any of his own Causes : He made it as Rule to himself, That in the Administration of Justice, he was intrusted for God, the King and Country, and therefore ought to do it uprightly, deliberately and resolutely ; and yet was much concerned that tho' it was his Duty to serve in the Office he was called to, yet was it a great consumer of that little time we have here, which he thought might be better spent in a pious contemplative Life, and a due Provision for Eternity. *J. Hale's Life.*

To conclude ; the most Learned, Wise and Serious in all Ages have concurred in their Judgments, as to a future State, and have thought it the greatest Wisdom in the World, to be Religious, and to work out their Salvation with Fear and Trembling.

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